

AN APPRAISAL OF CAMPUS MINISTRY

by

Allyn D. Axelton

A professional project
submitted, in partial fulfillment
of the requirements for the degree of
Doctor of Ministry,
to the faculty of the
School of Theology at Claremont
May 1982

© Copyright 1982
all rights reserved
Allyn D. Axelton

This professional project, completed by

Allyn D. Axelton

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Allyn D. Moore
Alan D. Rhoads

April 5, 1982
Date

Joseph C. Hays
Dean

TABLE OF CONTENTS

Chapter	page
I. INTRODUCTION	1
Purpose of the Study	1
Definitions of Terms	4
Limitations of the Project	6
Intention of Appraisal	8
Summary of Study	12
II. CRITICAL VIEW OF THE CHURCH AT THE UNIVERSITY	15
A New Look at Ministry	15
A Normative Image for Ministry	19
Summary	28
III. EMERGING SHAPE OF MINISTRY	29
Frontier for the Church	29
Normative Image for Ministry of the Church	30
Campus Ministry as Mission of the Church	35
The Community of Faith at the Campus	38

IV. EMERGING YOUNG ADULT LIFE STYLE	44
Current Life-style Patterns	46
Implications for the Church	50
Campus Ministry Response to Students	54
Summary	62
 V. CAMPUS MINISTRY AND SOCIAL POLICY FORMULATION	64
Examples of Policy Development in Higher	
Education	66
Implications for the Church	71
Campus Ministry Response to Policy	
Formulation	77
Summary	83
 VI. NEW AREAS OF LEADERSHIP DEVELOPMENT	86
Professional and Career Development	90
Leadership Needed in the Local Church	94
Campus Ministry Response to Creative	
Leadership Task	100
Summary	105

VII. FUTURE MODEL FOR CAMPUS MINISTRY	108
Program	109
Structure for Ministry	114
Leadership Style	117
Resources	120
Summary	122
VIII. SUMMARY AND CONCLUSION	126
Summary of Project	126
Implications of Project	132
BIBLIOGRAPHY	136

ABSTRACT

The intent of this appraisal of campus ministry is to critically look at how and why the church is present at public universities and to suggest a future model for campus ministry.

Three areas of ministry are analyzed in regard to their significance for the church and the university: ministry to a changing student population reflected by a wider age range of young adults coming out of a personalistic life-style, the impact and response to highly technological developments which change social policy and practice, and the effect and need for new leaders in an era of careerism and professionalism.

The result of this analysis is a fresh insight into significant new directions campus ministry is moving and a beginning description of common elements necessary to its emerging character.

Campus ministry's future seems assured as it continues to serve on the cutting edge of the church, offering hope, faith and love to new people who will impact its own future and as it enters into the arena of social policy formulation with a moral and ethical vision that transcends the technological image of expediency. Entering into these arenas, campus ministers are able to share the

resources and rites of both the church and the university to prepare well qualified leaders to serve a new generation in God's kingdom.

CHAPTER 1

INTRODUCTION

It has been over ten years since a study has been made of campus ministry. With significant changes in society, which have affected both the church and the institutions of higher education, it is time to begin the discussion and to set directions for serious study. Of course, it is always good to do a self-examination, even if only from the conviction that "the unexamined life is not worth living." Institutions and communities, no less than individuals, are subject to this requirement.

Purpose of the Study

This project makes a new appraisal of campus ministry as it serves both the mainline Protestant churches and the institutions of higher education in the 1980's.

Significant, if not radical, changes in three major areas of society have continued to affect these institutions. One concerns changes in students, particularly the 16-24 years olds. The population figures show a major decline in this group which may result in a decline of

campus enrollments.¹ Not only is there a decline in the number of young adults, but for over a decade now there has been a decidedly different life-style among them. This affects the approaches and structures of institutions which seek to serve this age group. The church and campus ministry, particularly, have been affected by these changes.

A second concern is the affect of changing social policies and practices, often influenced by the very institutions now affected by them. Some of these are: approaches to and results of scientific research not only into human behavior but into the nature of all creation; attitudes and actions to have a "better" managed society; the neglect of ethical behavior in professional development and an equalization of opportunity for everyone, without consideration of limited resources and the meaning of that experience. This has also affected the priorities of funding, faculty distribution, curriculum provisions, student services and any other aspects of the university.

The third area, also related to the others, is the area of leadership development for a changing society, which affects the curriculum focus of colleges and universities, the expanding need for lay and clergy leadership, and campus ministry, with its major emphasis on equipping students for

¹ Report from the American Association for Higher Education Bulletin 31 (September, 1978) 1.

leadership roles. With an increase interest in career training and skill development, institutions which were traditionally concerned with the advancement of truth, knowledge and the quality of life, are seeing changes which affect their priorities and the nature of their being. Leadership development for the present job often overlooks leadership needs for the future, which has resulted in a life-long retraining process and the opportunity to extend the educational growth over more passages of life. The result is the opportunity to work and minister with persons in other stages of their development than as young adults.

Campus ministry, as well as the church and the many institutions of higher education, have major issues to consider, given these changes in society which continually impinge upon their purpose, their resources and their place in the scheme of life and society.

My thesis is that, with the new changes of persons and institutions in society, campus ministry has an even greater responsibility to bring the prophetic and pastoral tradition of the Christian community of faith to bear upon a major arena in which social policy is formulated. It also has the opportunity to further the enrichment and growth of lay and clergy leadership.

Definition of Terms

The following terms are significant to the study and so need special clarification.

Campus Ministry: In this study it will refer primarily to the ministry at state universities provided and supported by the mainline Protestant churches. The United Methodist Church alone identifies nearly 500 such ministries serving their concerns. These ministries are usually staffed by an ordained minister, frequently serving several denominations. Other models include part-time local clergy, student coordinators and lay persons serving as campus ministers.

Institutions of higher education: The concentration of this study is with major colleges and universities supported primarily by state and federal funds. However, in working on this study, there is little indication to suggest this is different from private church related schools. The ministry, though, is not intended to be that of a chaplain hired by the college or university, but rather a program of the church at these institutions. Often only the term university will be used but colleges are also included in this.

Young adult student ministries: It will be noted that there are many forms of ministry to young adults, but the primary concern here is for those who are part of the student make-up of a college or university. It is hard to put an age figure but it usually means 18-30. So many universities today identify their average student as 26 or 27 which makes this an older population than the traditional 18-22 range. This study recognizes at least two age grouping for this population. One covers the 18-22 year old group who still exhibit the developmental stage of youth separating from home, local communities and earlier interests to take on an increased independent life for themselves. The other is the 23 to 30 year age group whose interest is more toward work opportunities and preparations for career and life choices. Both groups usually, have only a casual relationship with local church life and many students have none at all. They welcome the presence of campus ministers in their community and often are pursuing a quest for a more mature spiritual experience. Both groups, however, take in a great variety of interests, abilities and expectations.

Social policy formulation: This will be better defined in the chapter addressing this concern. The institutions of higher learning in most countries have become not only learning centers but also research centers

and an arena out of which many social policies are formulated. Congress and the Executive branch of government often use faculty for consultation and to chair major committees because of the expert knowledge they have in various areas. As major contributors to the leadership of society they are very influential in social decision making.

Leadership development: A major role of the university is the preparation of persons to assume roles of leadership in society as professionals, managers or executives. It is important that the church take seriously this factor and be about preparing leaders for the church. Past evaluations of campus ministry has shown that many local church leaders, both lay and clergy, were influenced by their participation in campus ministries.

Limitation of the project

The intent of the study is not to redo previous studies although they will be referred to, but to deal with the current situation and to set some guidelines of ministry in higher education as it moves into a new decade.

The personal experience of the appraiser will constitute much of the direction for this project through the sharing of observation, conversations with others in campus ministry, current literature found in books and

journals, and much reflective thought from over twenty years of experience in campus ministry. Currently, he is involved in an extensive review process of over 21 campus ministry units in the states of Arizona, California, Hawaii and Nevada.

The range of this ministry has been to serve large student oriented programs at Ohio State University to a more campus/community oriented program at California State University, Northridge. In addition, service was given to national, regional and local structures to provide networks, workshops and conferences to assist campus ministers in performing their ministry.

The Ohio State University experience included weekly chapel services, residential covenant communities, leadership development workshops and courses, work opportunities in service to the community, theological and biblical study courses and the management of a large student center. The experiences at Northridge focus on ministry from out of an office on a large metropolitan campus to a commuter population where the average age of students is over 25 years, who work part time and extend their academic careers over many years. This last situation calls for more support and work with faculty and staff at the campus and lay and clergy from local congregations as many are called to be a part of this ministry.

The development of this project comes from serving as President of the National Campus Ministry Association and seeing the need to gather a vision for this significant ministry of the church.

The focus of the appraisal will be the ministry of the mainline Protestant churches who have appointed ordained elders or pastors to serve a community of the faithful with responsibility to minister to a variety of people within the large institutions of public higher education. Excluded will be the student religious communities resourced and supported by a variety of independent church or lay structures.

Intent of Appraisal

The intent of this appraisal is to take a critical look at how and why the church is present at the institution of higher education in order to present a rationale for its future as a significant arena for ministry. Three areas of this ministry will be analyzed in regard to its significance for the university and for the church. The three areas being considered are those of an emerging young adult life-style reflected by the student population, social policy formulation influenced by higher education institutions and the affect on leadership development for society and the church in an era of careerism and

professionalism. The result of this appraisal will be an attempt to suggest if not a mode for ministry in public higher education at least some key observations regarding the significance and direction for this ministry in the near future.

Traditionally this ministry at the campus has been directed by ordained elders of the church. At the beginning of the twentieth century churches recognized the need to offer a special ministry at public universities to provide both pastoral services and opportunities for religious study. Through the century as the colleges and universities have changed, so has the role and function of the minister. The increases in responsibility called for the ministry to respond with a greater understanding of the role of ministry and the nature of this special calling of the church. Utilizing the many models of ministry defined by scripture and tradition, this special ministry of the church gives direction and challenge to all ordained clergy as they strive to lead and serve more complex congregations with the word of God and the mission of Christ.

Ministry to young adults as students at the campus has become more complex over the century as more of the population gained entrance into the universities and claimed greater expectation from this opportunity. In recent years this population has grown older until the average age at many institutions is 26 years. This has resulted in a

number of age level groupings at the campus each at a different developmental stage. Although the younger age level of 18 to 22 is showing a decline, other age levels are growing. However, even more significant is the affect of the personalistic life-style that has permeated the learning process for many years and its affect upon the institutions engaged in providing education.

Social policy formulation in higher education is a major role played by the university. In reaching new clientele and new funds, it has taken on a major role in the direction of learning and training in American higher education. The various agencies and departments of government as well as major corporations, small businesses and local nonprofit service agencies have all looked to the university for assistance in research and policy formulation. Likewise, the professional and paraprofessional associations look to it for training and preparing its new members for certification. The result is increasing involvement in setting guidelines, developing tools, and certifying standards for operating in the society. Kenneth Underwood and Phillip Hammond in contributing to the Danforth study point to the effect campus ministry has in formulating and affecting the social policy of the university, as the ministry brings to bear a wide base of leadership using several traditional modes of

ministry into this environment.¹

Maybe because of an inflationary economy and, at least, the "now" attitude, the young adult student has focused his/her interest in preparing for a job to enter the real world, to make what he/she can as soon as possible. The curriculum has shown a shift as schools of business and engineering are growing with high enrollments, while English, history, religious studies, and philosophy decline as schools of humanities and liberal arts struggle to survive.² In the meantime, society has brought many new persons into the university, with more special needs, interest and expectations, who in changing their life-styles and goals are asking for courses with purpose and meaning for enriching their lives. This opens new vistas for considering models of ministry.

Finally campus ministry continuing to respond with a Gospel concerned about the lives of people in society needs to find ways to respond to these changing agendas of students, to policy decisions which affect life and creation, and to the development of lay and clergy leadership for a changing church.

¹ Kenneth Underwood, The Church, The University and Social Policy (Middletown, CT: Wesleyan University Press, 1967), I, xvii.

² Regular statistical reports in Chronicle of Higher Education.

This project will attempt to integrate the practical ministry of campus ministry engaged in the university setting and the more theoretical implications of this ministry as viewed by the social ethicist. Ministry in society during a period of radical change is important for continual appraisals to glimpse meaning and purpose for the gospel of Jesus Christ in the society of humanity.

This project will primarily be achieved by research in the field plus the experiential insight of the writer after twenty years in the field of campus ministry. In addition, continual reflection and consultation with others in the field will sharpened correct personal observations in a limited arena.

Summary of Study

To assist the review of this project the following process will be used.

Chapter II begins the analysis of the ministry by taking a new look at campus ministry as it enters a new decade of service and mission for the church at the university. Included in this analysis is the role of the ordained minister assigned by the churches to give leadership and direction to this special ministry.

Chapter III offers a view of the emerging shape campus ministry is taking in this eighth decade of ministry

as it offers a normative image for the church. Considered will be the different roles this ministry performs as it strives to represent the Christian community at the university.

Chapter IV takes a look at how this ministry functions with the emerging young adult life-style present in the student population. This personalistic life-style affects not only the university and its purpose but also the church and its mission. Campus ministry has become a major source for the church to minister to this young adult population, even if it only reaches a limited number of this age group.

Chapter V focuses on the role campus ministry has played in the university as public higher education becomes more involved in the shaping of policy which affects society and its institutions. The impact of this ministry affects not only higher education but the role of the church in society.

Chapter VI presents how crucial campus ministry has become in providing an arena out of which lay and clergy leadership take form and direction for the future of the church. The particular style of this ministry, present where leadership is initially being developed, provides both a challenge and response for the future church.

Chapter VII is an attempt to propose the direction this crucial ministry will take as it continues to play a vital

role for the church as well as the university. A model for this mission will need to look at the structure, program, leadership style and resources necessary to perform its significant task.

Chapter VIII draws together the results and implications for a continued ministry by the church at the university.

CHAPTER II

CRITICAL VIEW OF THE CHURCH AT THE UNIVERSITY

A New Look at Ministry

The decade of the 1970's has become a period for reassessment by many of the institutions and organizations that affect the shape and direction of campus ministry. The role of ministry in the Christian church is being studied and altered as various job expectations and local leadership challenges traditional views. Colleges and universities are having to reevaluate their roles and purposes as students and funding sources challenges their traditional expectations. Campus ministry, operating with these two arenas are likewise caught up in these studies and reevaluations.

In the 1950's and 1960's the societal emphasis upon getting an education in order to have the basic values of security, a promising future and riches along with a job, family, home and a strong nation resulted in a great increase of young people attending colleges and universities. New institutions were created including the community college complex to reduce cost and to guarantee the opportunity of some advanced learning to all who wanted

it. In this period, the church experienced rapid growth allowing them to provide centers and programs at more colleges and universities to give support to the value structures for their youth away from home and to encourage the continuation of ministry throughout their lives.

By the late 1970's this has changed. The uprising of protest by the young in the late '60's, regarding the values and directions of society in all phases of their life, along with the declining growth rate of youth to attend the universities, let alone the church, has caused both institutions to take a new look at its youth, its campus ministry and their own priorities for education and ministry.

The rising need to address many other injustices in society, lifted up by the confrontations of the 60's has caused all of these institutions to look at what they are doing, and where they should focus their priorities with less resources and energies. This shift can be seen as the supporting structures and programs address their new needs for mission and ministry. This shift is already being seen as campus ministry moved into the decade of the 1980's.

When Kenneth Underwood undertook a critical study of campus ministry in the mid-60's, he focused his attention on

"a reappraisal of structures and functions of ministry."¹ He gave particular attention to four biblical modes of ministry as practiced by campus ministries in the universities. His concern was on the function of the ministry and the structures used to carry out these tasks. It was the "organizational saga" and the "processes forming beliefs" that were of major concern to this study.

Underwood used four biblical modes of ministry as a means of evaluating the work of campus ministry. The pastoral mode was that of caring for individuals and of sustaining persons in their search for integrity and meaning to life. The priestly mode sought the maintenance of church traditions chiefly through the proclamation of the faith with the administration of the sacraments as the primary expression for leadership. The prophetic mode called for a kind of inquiry and expression that is obtained through the combination of informed value and theological judgments, academic investigations and social action to address the issues of justice and humanness in the existing social order. The kingly model was best expressed with the word "governance" as the type of leadership given in responsible corporate action to ensure the care and support of persons

¹ Kenneth Underwood, The Church, The University and Social Policy (Middletown, CT: Wesleyan University Press, 1967), I, xvi.

and a humane social order. Whereas, these four modes were being done by campus ministers to a varying extent, it was in the uniting of these that ministry at the campus was best fulfilling its task.

This insight and the result of further discussion both opened the door and led to the recent shift in ministry. No longer were small denominationally connected religious groups on campus relevant to the vital issues of the university or the church. New teams of personnel were needing to be formed to have any impact on the structure. Ecumenical and interfaith expression as well as the sharing of responsibility with laity and other clergy were essential to do the task. Area ministries were created in some metropolitan centers where many institutions of post secondary education were served. In Orange County of Southern California such a ministry serves eight campuses covering several systems of education.² Similar programs are seen in Los Angeles, Indianapolis, Houston, the San Francisco Bay area and throughout the state of New York.³ A greater need for new financial and judicatory support became necessary to underwrite this new venture of ministry. In

² Annual evaluation submitted to United Ministries in Higher Education Commission of Southern California.

³ See W.E. Hallman, ed., So There's a Community College in Your Town (New York: UMHE Communications Office, 1976). Current updates in reports from W.E. Hallman, Portland, Oregon.

addition, alternative courses for ministry were needed. In New York the area Commission designed a county style ministry that located centers away from any one campus, which now served campuses and churches over a given area. In Ohio, Kansas and other areas of the country a fresh new look at priorities were made in order to meet the increased expectation and needs with less resources. Some areas felt the risk was too high and looked to cut programs in order to finance with decreasing funds. Whatever action was taken it shows a change to decreased funding, to greater ecumenical expression of ministry and to an expanded vision of ministry in higher education. To adequately serve the church at the university, ordained clergy were appointed or hired to give leadership to these new ministries.

A Normative Image for Ministry

The ministry of most Protestant churches recognizes that all Christian are called to minister to others, wherever they may be, following the example of Jesus Christ. The Discipline of the United Methodist Church (1980) explains:

All Christian ministry is Christ's ministry of outreaching love . . . All Christians are called to this

ministry of servanthood in the world in the glory of God and for human fulfillment (Par. 101).¹

This ministry, to which all are called by their baptism and confirmation includes witness and nurture, outreach and service (Par. 401).

To facilitate this general ministry, a specialized ministry is recognized for those ordained to provide word, sacrament and order and who "are committed to becoming conscious representatives of the whole gospel and are responsible for the transmission of that gospel to the end that all the world may be saved" (par. 430.1).

The ordained ministry is defined by its intentionally representative character, by its mission of the hallowing of life, and by its concern to link all local ministries with the widest boundaries for the Christian community (Par. 109).

Ministry, then, is a general ministry enabled by both ordained and lay working together, to manifest God's presence and will through witness and service as "guided by the Spirit into the truth that frees and the love that reconciles" (Par. 110).

The distinctiveness of campus ministry is that it is Christ's ministry present in the university or college community. Even in the earlier model, the Danforth Study

¹ The following paragraphs are taken from The Book of Discipline of The United Methodist Church (Nashville: United Methodist Publishing House, 1980).

identified its similarity to the models of the traditional parish church by identifying its four modes of ministry as coming from traditional biblical sources. Describing these modes⁵ as: (pastoral) caring for individuals and their needs, (priestly) celebrating God's saving work in history, (prophetic) speaking out for justice and humane social order and (kingly) calling institutions to responsibility for humane administration, is calling the minister to give leadership using all his/her resources to accomplishing the task at hand.

With limited staff, the leadership has usually been that of an ordained elder of the church. The minister serves both as the image of the church at the campus and the interpreter of God's word in the life of this fragmented community. In contemporary campuses the minister is sometimes identified as "the blue jeans-clad incarnation of the Incarnation." Not only is the role to preach the word in the classroom or in the parking lot but to administer the sacraments and to serve as a spiritual guide and counselor to persons within this community. Creative approaches are necessary in public institutions where chapels are not present, and anxiety is present regarding separation of church and state. Often a cafeteria table may serve as an

⁵ The development of these modes can be found in Underwood, 1, 79-94.

altar as students and faculty gather to share the bread and wine of holy communion, or a grassy knoll becomes the site for an Easter sunrise service or the rite of marriage for a couple with friends and family clustered about. The dorm room or lounge frequently provides the setting for a memorial service as the campus minister serves as chaplain to a group of students and faculty celebrating the life of a friend. So in many unique ways the campus minister serves as the "conscious representative of the whole gospel" in bringing the gospel to those in foreign places but very much ready to hear the word of God. This ministry becomes like the tent-making ministry of the early church and the saddle-back ministry of the early circuit riders in the United States. It goes out to the people where they are living and working that all may hear the word of God and be saved.

Given the changing nature of the ministry from the Danforth years, the expectations are even higher that the leadership of the church at the university be represented by those ordained clergy best equipped to give their full calling to the tasks and responsibilities manifested at the campus.

The General Board of Higher Education and Ministry of the United Methodist Church, recognizing its calling by the gospel to address the word of God to the whole of higher education, asked its ordained ministers to be present in

institutions of higher education, and

to call people to the Lordship of Christ; to encourage teaching and scholarship that is both intellectually vigorous and humane; to be prophetic in holding institutions accountable for humane values; to help institutions to fulfill their mission to people; to gather a community for the faithful; and to help people within the University anticipate and work for a better society.⁶

To fulfill this expectation the 1976 General Conference passed a resolution reaffirming its support for higher education and reaffirming its efforts "to nurture, preserve and enhance their campus ministries." In the 1980 General Conference, the ministry was given a special emphasis by the church.

Being present these many ways in a societal structure such as the university, calls for the campus minister with the assistance of a community of others, faithful to the gospel, to be on the "frontier" edge of the church in its mission in society. Robert McAfee Brown was not speaking specifically of the campus ministry when he wrote his book on Frontiers for the Church Today,⁷ but his image of the gathering and scattering of the church is best illustrated in the campus community where persons enter for

⁶ Paul Hardin, "Forward" in National Commission on United Methodist Higher Education, " Ministry on Campus (Nashville: Board of Higher Education, 1977), 11.

⁷ Robert McAfee Brown, Frontiers for the Church Today (New York: Oxford University Press, 1973)

specific tasks, for a limited time, in order to finally leave and to carry their new awareness of knowledge and priority into the community, to serve others and thus enter into a pulsating form of life.

The presence of the church in those critical places and times helps the faithful to reaffirm their belief and to hear the calling of God as well as to remind all of the significance of God's presence in the world and in each individual's life. Brown describes the church as "the summoning community" in which the fellowship of the faithful brings hope that one "be a channel through whom the love God has offered can be poured out on others" so that to be summoned is for the "purpose of being sent" and sent "in order to embody the love it has received."⁸

If persons receive love in the summoning, they are to share love in the sending. If they learn about justice in church, they are to embody justice in the office building. If they discover that God does not differentiate between races around a Lord's Table, then they are not to differentiate between races around a restaurant table.⁹

This image is a shift from the one more often given as a normative image of campus ministry, that is, ministry "in the gaps" or a form of marginal ministry between the university and the church. William M. Finnin, Jr. in the

⁸ Ibid., 110.

⁹ Ibid., 111.

1978 Winter edition of the Illif Review refers to this as "the geographical and theoretical positioning of campus ministry and campus ministers between institutions of the Church on the one hand and the university on the other."¹⁰ This marginal position asks the campus minister to develop "vast tolerance to such everyday feelings as alienation and ambiguity, cultural loneliness and professional insularity," and yet it allows for a sense of meaning which is able to evolve out of the relationship to be "engagement in ministers with the academy and community." In order for ministry to function effectively in this image it needs to develop

an ethical framework out of which to fashion our style of encounter within the life of the University, through the lives of its inhabitants, and with the issues which circumscribe their lives.¹¹

Even here the shift is taking place. Involvement and mission rather than stance and position is proposed. However, the ethical-frame of reference must be shaped and guided by "the supporting experiences and commitment to life in Christian community" namely, the church. The foundation for such an ethical commitment must come from the commitments of the Christian faith community. So rather

¹⁰ William M. Finnin, Jr., "Campus Ministry and Non-Traditional Educational Styles," Illiff Review 35 (Winter 1978) 29.

¹¹ Ibid., 35.

than forming a future oriented vision as a frontier church, the ministry in this form aids in the survival and engagement between and for two significant but confused institutions.

Both these images provide a normative view of ministry, and are where the church is struggling to understand its place in society. The marginal ministry often felt by the campus minister is also felt by the local parish minister. The struggle of the church to survive and maintain its mission in the midst of societal changes uses up much of its energy and diverts its mission. Many services traditionally handled by the church are now met by other agencies in society. The frontier image of the church summoning and sending forth persons with love and commitment to the gospel at least gives hope and significance to those who need new energy, new insight and new dedication to tasks and images not yet perceived. As campus ministry moves within higher education and the church giving hope, new life and new dedication to the mission of each, so it gives a vision in itself for those and other institutions affected and modeled by its existence and its activity.

To see how this new style of ministry is at work in the campus and its affect upon the major institution in which it functions, this study will look at three areas where the ministry plays a significant role.

Traditionally, campus ministry has been involved in

aministry with young adults and as long as they make up the majority of the consumers involved in higher education, young adults will be important to this ministry. It should be recognized that the projected figures in that regard will affect this role. Most campuses today report an older population of students averaging out close to 26 years of age. This affects the type of majors, values, and expectations held by this population and plays a major role in shaping its future.

A second focus of campus ministry greatly enhanced by the student involvement in social issues of civil rights and peace and war in the late 60's is that of social policy formulation. Underwood's mode of governance gave permission to many campus ministers to write for grants, set up social policy institutions, develop curriculum dealing with social change and introduce classes of ethics in many professional fields of study. In the church, these ministers are taking on major roles of leadership as they apply their learning and insight into the church, from local to international concerns. Frequently they serve as theological reflectors for the benefit of church bodies engaged in social issues and concerns.

A third area which has traditional roots but is taking new form is that of leadership development of both lay and clergy in equipping them for the greater tasks ahead. The church grows and has significance in relation to

new roles of leadership and decisions its members make in society. The university is still providing leaders for all of society, and the churches involvement with this plays a key role in giving meaning and purpose to the future. The counsel and support as well as training opportunities for students interested in church vocations is a valuable asset for the life of the church.

Summary

As the church and the university reassess their roles and purpose, the focus and direction of campus ministry changes. New insight and vision, along with increased expectation and responsibility affects how people perform their tasks. The complexity of the institution, the greater expectation and need for service, along with changes in the economy and population transforms both the nature and the purpose of the university. Campus ministers entering this arena find opportunity to expand and enrich traditional forms of ministry as they minister to students, faculty and others in the campus complex; equip persons to serve a complex and pluralistic world; and strive to communicate a word of order, purpose and meaning. The utilizing of multiple roles of ministry in new and innovative ways, yet out of the tradition of the church, provides a normative vision for the life and future of the church.

CHAPTER III

EMERGING SHAPE OF CAMPUS MINISTRY

The emerging shape of campus ministry suggest some new directions for the church and its ministry at the campus. By setting a new course for ministry the campus ministry continues to offer new hope and vision for the church as congregations struggle to fulfill their mission in society.

Frontier for the Church

The mobile and ever changing character of life at the university means a different concept of community and mission is needed. The image may best be put by Robert McAfee Brown as that of a "frontier outpost". Brown describes the frontier church with these images:

It must cope not with one frontier but with many, and confront them simultaneously. Different frontiers call for different postures and different understandings; what is needed at one time and place must be rejected in another time and place. Most situations to be met will be neither tidy nor glorious. But this need not be cause for despair. Tidiness is not the first requisite of frontier life, and glory will only be seen

retrospectively as a by-product that can never be directly sought.¹

The various aspects presented earlier only represent pieces of models that may be woven into the fabric of a campus unit depending upon resources, opportunity and timing. With few staff and with vast opportunities for ministry, one must set priorities and learn how to focus in order to best minister within the university. Without even the assurance of facilities, the assemblance of a community may be difficult at best. What frequently arises are short term projects, where people meet to accomplish tasks or perform specific functions but without any permanent structure, commitment or resources. Thus, ministry in the frontier of the university calls for resourcefulness, fluidity and creativity. It also calls for self-assurance, the ability to set limits and priorities, the experience of beginnings and closings, and beginnings again, the outgoingness of daily serving strangers as well as friends, the sharing of responsibility and authority with many others and the lack of external signs of success and accomplishment.

If Brown is right about the future image of the church as one existing in a frontier situation, then the

¹ Robert McAfee Brown, Frontiers for the Church Today (New York: Oxford University Press, 1973) xiii.

campus ministry is a major model in designing structure, function, purpose and resources for the church of the 80's. This might explain for the closer working relations campus ministers are having with their denominations and local churches.

Normative Images for Ministry of the Church

Barbara Hargrove in 1977 reviewed the campus ministries in and around San Francisco and the Bay Area, and noticed a change from a survey she did in 1972-73:

Most of those changes can be shown to reflect one form or another of a lessening in the isolation of campus ministry--from supporting denominations, from local congregations, from the surrounding community, and even from those of opposing ideologies.²

In the 60's and 70's several factors had moved the campus ministry away from the local churches and their denominations ties. Many of the campus staff saw colleagues in other ministers serving at the campuses and opened doors for their support and assistance. On the other hand, the university administration and the church were suspicious of them as they related to students and were so deeply involved in so-called liberal issues. Yet, in relating to many of

² Barbara Hargrove, "New Trends in the Bay Area," National Institute for Campus Ministries associates newsletter 1:2 (Fall 1977).

the faculty and staff of the university the campus minister found an acceptance not before experienced when relating to the local church. But as this move took place they lost credibility with the church which considered them too radical and in the mid-70's a new generation of students found little in common with their values, goals and programs. It appeared that they had lost their constituency.

However, it was this change back to a relationship with the church, which Hargrove saw in her 77 visit to the campus. She also recognized that the campus ministers were never free to do what they wanted as local boards, composed of persons from local congregations in the university community were nominally, at least, in charge of policy and programs. But it was clear that there was freedom from denominational constraints which allowed for more flexibility and innovation.

Budget and personnel reductions changed much of this scene. The freedom was still present, but in order to find adequate funding more accountability to local congregations and denominational bodies became necessary. Working in this way with the church leadership brought about better understanding and more significant programs.

This was not done, though, without some cost. As they expanded their contacts with supporting denominations and congregations, the campus ministers had less time to

spend with each other and on the campuses. The ecumenical and interfaith dialogues and the cooperative program support diminished as there was less time and energy available. Time spent dealing with parishes cannot be spent on shared campus concerns. Less time becomes also available to work with campus staff and faculty in providing needed services and support.

Yet, the campuses were also changing with new program needs, more diverse student population and an undertaking to review their own agendas and priorities. The universities also felt the impact of decreasing budgets, resources and personnel. They were not as free with time and energy to explore new areas of study and curriculum building. So each has moved further into their own agendas.

This pulling back though, has not affected all the working relationships. Campus ministers still feel close to each other and try to find opportunity to share common concerns and programs. The university is still open for campus ministers to work with staff and faculty and to use most of its resources. It is just that there is less time and resources available to all and so it has diminished some of the energy once present.

In 1969 F. Thomas Trotter, then Dean of the School of Theology at Claremont, wrote an article titled, "Campus

Ministry as Normative."³ The images Trotter used in 69 as normative for campus ministry were similar to the observations in Hargrove's study but are no longer the ones for the late 70's or even the 80's. Such is the fluid nature of the ministry and campuses. And yet, Trotter notes not only the revolutionary, radical life-style and new demands upon society forced by the student upheaval in the late 60's but he saw changes being introduced into society with the increased development and use of technology and the work of university research and their affect upon the value structures of society. He, too, saw a frontier extending before the church.

There is no comfort in the nation that "things will get back to normal." A generation hence, universities and parishes will not be the same institutions they are today.⁴

Trotter goes on to say that,

The parish desperately needs the campus minister as an interpreter of the tides that are moving through out times. Once the tolerated nuisance of the parish and the university, he (campus ministry) may now well be a normative model of the ministry of reconciliation in an ever more complex technological society.⁵

Although new changes are taking place in the 80's, the church reflecting very much the model of a frontier

³ F. Thomas Trotter, "The Campus Ministry as Normative" 86 Christian Century (June 4, 1969) 766f.

⁴ Ibid., 766.

⁵ Ibid., 766f.

church can use the services of campus ministry to provide the "normative model of the ministry of reconciliation" for its future. The task laid before the church with new changes and expectations in society calls for the support, the experience and the counsel of campus ministry. It will also need to understand the unique role this ministry provides and give its blessing on the innovative and experimental approach, for it is only in this freedom that the church can grow and speak to a future generation of people.

Campus Ministry as Mission of the Church

Campus ministers historically have celebrated the need for a fluid approach, open to change. Styles are constantly modified to meet shifting situations. Therefore, no recommendation or even patterns to model can be expected to have universal or perpetual application. But the observations shared in these chapters may help to set focus around which the ministry, even in its fluid state, might agree are important to ministry.

One result of more cooperation with the dominations is that campus ministers have shared in a renewed look at the young adult. The expertise of the campus minister has helped the church to serve better the youth whose high school campus is as large, impersonal and secular as the

university. Coalitions between youth and campus ministers will serve both the youth in high school and the young adult in college. Even with the projection of a decrease in this younger population many will still be part of the campus community.

At the same time, it is essential to realize that the young adult is in a different stage of development and thus, the campus minister needs the freedom for innovation and experimentation in working with this population and in serving the university clientele. This is important for the health and growth of the church. There is the need for questioning the tradition, for reflecting on the symbolic nature of religious language and ritual and in providing support, counseling and critique of new life-styles and patterns for living. This is best done separate from the local parishes and in the unique framework of the campus ministry.

Similarly, much of the prophetic ministry most often located at the campus needs to become more integrated into the agenda of the church and the denomination. The issues of hunger and economic disparity are corporation and government issues and need the broader public to advocate proper action for change. The church can provide a more credible base than the university, a greater sophistication than often found among students, and less ambivalence as felt by the young person who is preparing to enter the

corporate life. Therefore, the church needs to share in this agenda.

This still leaves other areas of responsibility for the campus ministry. Besides serving as channels of reference and consultation to parish, urban and prophetic ministries there is still the need to address the question of values in the classroom, including the basic fundamentals of education. It is here that significant evaluation of the university and its purpose can take place. Not only can they help critique the university but they can help it set its sights on larger goals for serving the greater community. In working with the local community and the church, the campus minister is able to give recommendation and suggestions to the campus as it strives to serve a changing population.

In addition, the campus minister can assist the community and church in helping them to grasp the resources, skills and programs of the university. Here future leaders are being trained and developed to assume significant roles in society. The society often needs and wants to understand the expectations, values and direction of this new generation of leaders. This ministry many times assists the church and community to give students opportunity for service while in school and helps the student to get to know what is expected of them and available to them once they leave the campus.

Therefore, the campus ministry serving the future frontiers of the church continues to provide a needed thrust for the ministry of denominations, the local congregations and the wider church. This calls for mutual accountability and mutual trust as all share in the mission of God's Kingdom and aid in providing needed resources and vision.

The Community of Faith at the Campus

Campus ministry like all forms of ministry finds the gathering of a community of faith to seek and witness to God's will important to its mission at the campus. The forms of the community will vary from times to time and place to place. It may gather in a campus chapel or a student center; its life may be in a local church or in a campus building; it may be denominationally oriented or ecumenical in style; it may be just students or it may include faculty and others. The celebration of worship in some form or another will be a significant part of the community. However it gathers itself together, the spirit of God will be present bringing new life into the campus community. An essential task for campus ministers is to enhance this "recovery of the spirit of God in higher education."

In closing an era of work in campus ministry, the Danforth Foundation recently commissioned Robert Rankin to

develop a book to observe the three decades of work they had invested in ministries in higher education. It is significant that this collection of writings focus on these three areas relative to campus ministry: the discovery and nurture of the spirit, contemplation and action in higher education, and the ministries of faith communities.⁶

In one of the articles, Parker J. Palmer proposes that the campus minister be:

the unofficial augur of the university whose task, in part, is to mark out an "open place for observation" in the midst of academic life, a clearing in which members of the university can see past the thickets of disciplinary fragmentation, the biases of class and culture which hedge in the campus into the needs of the world community, the yearnings of the human heart, the divine requirement for love and justice.⁷

He does not expect this can be done alone, but by sharing with the various ministries present at the campus this role of "augur", might be present as vital to the higher education enterprise.

Parker's request can be reflected throughout the campus. There seems to be a renewed need for a place where wholeness, where healing and reconciliation can take place. This is not only on the campus but throughout the community.

⁶ Robert Rankin, the Recovery of Spirit in Higher Education (New York: Seabury Press, 1980).

⁷ Parker J. Palmer, "An Interpretation," in *ibid.*, 103.

Edwin E. Beers suggests that there is an increase in request for spirituality as a response to a "malaise" that is so much of "our cultural fabric."

The spiritual quest is also a response to the state of the churches, which are viewed by many, especially the young, as preoccupied with organizational techniques and so focused on managerial notions of institutional health as to be only remotely sensitive to the Spirit as source and spring of the church's life.⁸

As stated earlier, there are many ways these communities are formed and given expression at the campus. Where a worship center is present, the community regularly gathers in the celebration of God's story and the sacraments. On many campuses where a chapel is not present, the community gathers to study the scriptures, to celebrate God's presence in people's lives, to engage in programs and projects of action, which often result in services projects, advocacy roles and further study, and to support each other in the many tasks of life the members are encountering. The frontier nature of campus life makes many of these experiences fleeting, short term, but often very intense during the time people are together. The campus ministry usually is the core, the hub of the lives of students and some faculty and staff from which nurture, growth and new

⁸ Edwin E. Beers, "The Discovery and Nurture of the Spirit in the Mainline Traditions of the Church," in *ibid.*, 85.

vision arises.

To serve as an "augur" and to find new ways of gathering communities together keep alive the spirit of God on the campus. One time this was described as a "ministry of presence" on the campus. Others have called this "ministry on an escalator." However it is described, the ministry serving in the higher education arena attempts to weave the fragmented, developing, isolated lives of people into a network and community that can find the nurture and reconciliation of faith, hope and love provided by the Spirit of God.

The use of gatherings, study, sacraments and presence are ways to build this life of faith in the campus. Many times it is a healing role giving support and sustenance to people as they search for meaning and purpose to their broken, changing lives; other times it is providing the rites and sacraments of the faith as a means of grace; frequently it is hearing the cries of the disenfranchised, the poor and oppressed, who struggle to survive in the campus; or the student/faculty who is concerned about research and teaching values and attitudes at the campus, or the community struggling with the megalopolis provided by the university and finding ways to assist, to interpret and to address the issues of justice and humanness; and it is taking the responsibility for serving on committees and task groups to change the exiting social order, to provide needed

services and to give direction for a meaningful future. Engaging in these task brings together communities of people with a common faith vision and with the opportunity for the spirit of God to enter into the life of the university.

The mission performed by campus ministers is not always perceived by the greater community of the church or the university as significant or relevant to their various tasks but the daily encounters, the soft spoken words of thanks with looks of appreciation, the willingness of a few other souls to gather together to celebrate God's presence is enough to make this ministry at the campus vital to the life of the church and the university. Thomas Merton once gave this counsel to James Forest, of the International Fellowship of Reconciliation:

Don't depend on the hope of results . . . you may have to face the fact that your work will be apparently worthless and even achieve no result at all, if not results opposite to what you expect. . . . In the end it is the reality of personal relationships that saves everything.⁹

Merton goes on to say:

The real hope then is not in something we think we can do but in God who is making something good out of it in some way we cannot see . . .¹⁰

⁹ James Forest, "Thomas Merton: Prophet in the Belly of a Paradox," Sojourners 7 (December 1978) 18.

¹⁰ Ibid.

Such a model for hope is not the only way to open fresh vitalities of the Spirit. But for many it can become the beginning of renewal, the triumph of hope and the victory of grace. The campus ministry serving at the campuses of higher education provide both grace and hope for the church and for the task of higher education. The ministry is not just that provided by the ordained or assigned minister but by the assistance and participation of a community of faith bringing God's presence and spirit into their lives.

CHAPTER IV

EMERGING YOUNG ADULT LIFE-STYLE

Thomas Jefferson early recognized in the emerging life of this country that the young needed to be the forming pioneers. It was the present generation which needed to make the crucial decisions about their lives. R.W.B. Lewis in The American Adam¹ recalls that Jefferson was even willing to calculate the approximate life expectancy of any single generation:

it amounted to about nineteen years. Jefferson felt that the drives by which society ordered itself must be introduced and consented to by the living; hence, legislation should only exist during the span of the consenting generation; and therefore, a complete review of all laws were called for every nineteen years.²

However, his policy desires never made it into law for no one wanted to tamper with tradition and their own aging process.

This concept, though, of recognizing the rights of each succeeding generation did not rest just with Jefferson. Nathaniel Hawthorne picked up with a similar notion several

¹ R. W. B. Lewis, The American Adam (Chicago: University of Chicago Press, 1955).

² Ibid., 16.

generations later (in his writing, The House of the Seven Gables).³

If every generation were allowed and expected to build its own houses, that single change, comparatively unimportant in itself, would imply almost every reform which society is now suffering for. I doubt whether even our public edifices -- our capitol, statehouses, courthouses, city-halls, and churches -- ought to be built of such permanent materials as stone or brick. It were better that they should crumble to ruin once in twenty years or thereabouts, as a hint to people to examine and reform the institutions which they symbolize.⁴

This study, even more generations later, is not to suggest the youth wish to tear down anything but only to realize that the changing values, images and hopes affect all of society and that they have a heritage of assuming rightly their place in that life. Large numbers of young people attend universities and colleges expecting and exploring the leadership roles they will be taking as their generation assumes its place in decision-making. The campus minister caught up in this testing period is often able to bridge the gap between succeeding generations as the changes become rather startling. The church and other institutions of society feel the impact nearly a generation later as the changes become more gradual but equally profound, upon all of life. To pick up the new hopes and values as they come

³ Nathaniel Hawthorne, The House of Seven Gables (New York: Dodd, Mead, 1950).

⁴ Ibid., 190.

and then, to put them in the context of the whole of tradition is a significant role for this ministry at the university.

Current Life-style Patterns.

Daniel Yankelvitch in his look at American youth in the 1970's reaffirms this generational view as he visions the campus as the "pace setter" for society.⁵ The significant changes upon American youth in the 60's will have an affect on the life-style they will lead in the 80's. Yankelvitch's study shows how the values and attitudes of young people changed enormously in the short pace of a dozen years as they confronted the Vietnam War with a new political radicalism, the Women's Movement with a new social consciousness, then came "sweeping changes in sexual morality, work-related values, a changing climate of mistrust of our basic institutions" and finally the impact of this upon the values and beliefs held by earlier generations.⁶ While these changes took place in the 60's, the 70's showed a settling in as the young worked to integrate a new life-style with the need to follow career

⁵ Daniel Yankelvitch, The New Morality: A Profile of American Youth in the 70's (New York: McGraw Hill, 1974).

⁶ Ibid., v. See also chapter 6, "The Campus as Pacesetter."

goals, family patterns, and the prevailing culture of the American society. The next decade will see these same persons take the new life-style into the arenas of church, work, education, leisure and throughout society as they take on major leadership responsibility giving shape and direction to their future.

The focus of the present generation is different today than that of the nineteenth century American Adam out of which Holgrave emerged. Christopher Lasch calls this one the "culture of narcissism"⁷ and a number of studies have described the life-style as that of being very "personalistic." Whereas the American Adam sought to free himself from the past and to establish what Emerson called "an original relation to the universe" the contemporary American has given away their past and surrendered themselves to technological corporation which provides all of their possible material needs.

The contemporary American may have failed, like his predecessors, to establish any sort of common life, but the integrating tendencies of modern industrial society have at the same time undermined his "isolation." Having surrendered most of his technical skills to the corporation, he can no longer provide for his material needs.⁸

⁷ Christopher Lasch, The Culture of Narcissism (New York: Norton, 1979)

⁸ Ibid., 37.

The result is the culture becomes therapeutic rather than religious. People hunger for the feeling, the momentary illusion of "personal well-being, health and psychic security" rather than for personal salvation.⁹

The narcissist depends upon others to validate his self-esteem. He cannot live without an admiring audience.¹⁰

The "how to" books on campus, as well as in society, reflect this need for direction and help rather than the freedom to explore and be oneself, assured of where one is coming from and where one is going. Many of the cultic groups appeal to these persons hungering for direction and help and not ready to assume a life dedicated to others.

This change in life-style affects the organizational structures that are shaped by the individual. Thomas Edward Bier (in an unpublished doctoral study) gave this account of the changes.

My thesis is . . . (the contemporary) youth life-style is grossly different from that which tends to be fostered by the classical, bureaucratic model of organizations, and is much closer to, but still significantly different from that seemingly fostered by the recently formulated "industrial humanism." Further,

⁹ Ibid., 33.

¹⁰ Ibid., 38.

these differences have significant implications for organizations of the future.¹¹

Bier finds these changes in life-style not only affect the individual but the organizational structures in which one's thoughts and actions are given expression and out of which one's cultures and choices are set. This integration of the self with the organization has then significant affect upon systems and structure in society.

He defines the current community as more oriented to the individual. "Groups are close but not possessive. One's loyalty is not with the group, not to others but to himself."¹² In this life-style, one's identity is internalized rather than achieved from group identity or polity. The group provides helpful information and network building but is always changing. It serves mainly as a laboratory in which to experiment and develop potential. Therefore, the population of the group is likely to be temporary and mobile.

¹¹ Thomas Edward Bier, "Contemporary youth: Implications of the Personalistic Life-Style for Organizations" (PhD Dissertations, Case Western Reserve University, 1967), 6.

¹² Ibid., 135.

Implications for the Church

The individuality and temporariness of this present mode by young people makes it very hard for them to get integrated into the structures and functions of the local church. On the one hand, they need and want their church to give them spiritual nourishment and directions for living decent and meaningful lives. On the other hand, they need to feel free from the oppressiveness of commitment and expectation placed on them by the congregation.

These changes in life-style has had a profound affect on the church. Serious study has been given to them. The results are mixed as in some places the church accepts the changes and even gives sanction to them, while elsewhere they are threatened by them and continue to argue and stall to avoid facing their impact on tradition and future of the church and its task.

The continual break-up of the traditional family structure has resulted in new programs of support and even new orders of worship. Single parent families, singles, and other groupings within the the life of the church are given renewed attention and inclusion. The United Methodist Church recently approved a service for dissolution of marriage and relationships to serve as a healing ministry to

those going through such changes.¹³ However, the congregation feels unable to support the persons involved. The young particularly, feel isolated from the former nurturing communities of home and church during these periods. This usually means leaving the church early in their lives with mixed, if not negative, feelings as to its healing and nurturing role.

The changes in secular morality has also resulted in mixed reaction by the church. It has affirmed a more flexible attitude toward sexual expression within family structures, even with persons "living together" outside of marriage, particularly among the young and the old. However, radical new attitudes of openness to homosexuality, the validity of abortion for any reason, and new communal patterns of living are generally seen as threatening to the survival of the church and society and find little acceptance or tolerance in the church community.

The new consciousness on the part of women has likewise presented a mixed blessing to the church. New roles of opportunity and expression by women have been accepted by most church bodies. They see women as always having a major role in its development and will continue to

¹³ Section on Worship, Board of Discipleship, United Methodist Church, Ritual in a New Day (Nashville: Parthenon Press, 1976), 73-96.

do so. However, to allow for radical new attitudes towards faith, styles of living and organizing, and the sharing of new visions has again been seen as a threat to the institution and quickly encounters resistance.

This results in seeing the church and its purpose as significant to life but not necessarily deserving primary loyalty. The young wanting to test the parameters of existence find these walls in the church very threatening and nearly insurmountable. The spiritual quest and direction may remain important but they become more selective to involvement and how the church meets their needs. Thus, a corporate life outside the mainline Protestant church becomes a more accepting solution.

Many of the new charismatic movements have appealed to some of the young adults for they lift their vision to new sights transcending the present life without asking for commitment or responsibility for all of life. Their mobility and flexibility of belief seem initially not threatening to these movements. The decision of salvation is upon the individual not the community. When a person rejects the code of morality it becomes their sin and not that of the church. Persuasion and punishment become the code words rather than commitment and conformity.

So, it is not the changes in life-style that has affected the church, although this gets the greatest attention. It is rather the understanding of the Christian

gospel by both the church and its members. The gospel becomes either a hope for a better future life or it is a set of rules of preserving the golden past. This vision often becomes a container to preserve a particular protected life-style rather than a guide through many alternative and, at times, conflicting patterns for living. Grace becomes focused on whether you are in or out of the community rather than on acceptance and hospitality. The guide becomes a threat, and is open for misunderstanding.

Young adults do not help in this struggle. They stress participation in the life of the church on their own terms. They want patterns and models but not an institution calling for total commitment and expectation. The mobility and lack of clarity makes for misunderstanding and threatens their lives, but it is often the way they want it.

The result is that those young adults who have grown up in the church community, and have taken on limited roles of responsibility, do continue to participate. But they hold as loosely as possible to its commitments and expectations. They can many times see that the gospel transcends the life of the congregation but too often it appears modeled by it.

The young adults who have not had this deep commitment in their lives find it hard to relate to the church. The church continues to provide a closed feeling, which they try to avoid in their lives. The one exception

involves the need for those "sacramental" rites, such as weddings and funerals, where the minister and occasionally the church building are important, but not the community of the faithful. The ministry and building are hired to assist them in these critical stages of life.

This continual separation makes the church community uneasy and fearful of its future. The lack of new ideas, new energy and new resources is felt by the community. One item on many church agendas each year is how to relate to this age group. Yet it is often not open to present new images and visions for a new day. The separation continues even as the young look for new hope and a new spirit for living.

Campus Ministry Response to Students

The personalistic life-style described above and its affects upon changes in societal attitudes have been felt and experienced at its greatest intensity by those ministering to students at the college and university campuses. Here the young adults are gathered in great numbers and in great concentration to design a life-style and career for the near and far distant future. The learning process goes on both in and out of the classroom as thousands of young adult gather each day to survive in a complex and confusing world.

The pressures on time available and the complexity of objectives, fragments rather than pulls together their lives. The student faces the pressure to survive in studies which will affect their future, the need to work to pay for increasing costs of living and school, and the more personal objectives of gaining independence from home with new freedoms, the search for a future career and way of life, and a sense of moving in the right direction, even if the goal is unclear. The earlier objectives of establishing right relationships with other have fallen aside under these pressures. All this creates an atmosphere not usually conducive to building community.

These observations are not dependent upon the pressure of campus residence facilities. The large public universities and colleges reflect this scene. Robert T. Gribbon of the Alban Institute once served as campus minister on a part time basis to a large community college of over 10,000 students. In his writings he reflects on this experience as the only minister serving this large complex.

On the community college campus, the faculty and college staff were accessible and often willing to cooperate in specific programs. But there seemed to be few opportunities to minister with students. It is characteristic of community colleges that there is little sense of community on campus. The campus is a place to work, not to live. Many students attend classes on a part-time basis and are quickly drawn away from campus by job and family responsibilities.

"Co-curricular" activities, student government, clubs, organizations, programs and the like which many of us are familiar with in college experience do not draw the commuter student back to campus. Commuter students tend to look to the communities in which they live for social activities, health care and other services.¹⁴

Daniel I. Liefer, director of the B'nai B'rith Hillel Foundation at the University of Chicago also points out that:

almost every student works and is in debt for his or her education. Students have less time and energy for extracurricular activities, whether political, religious or voluntary social service.¹⁵

And yet, those who serve as campus ministers meet generation after generation of young adults at the same stage of psychological, intellectual and spiritual development. They are caught up in separating themselves from parents and the patterns of behavior and values of their childhood home; the breaking up and putting together anew the pieces of their personality; the questioning, rebelling, hungrily exploring the world's cafeteria of ideas and behavior; the finding of emotional and physical companionship with peers; and the searching for a direction and purpose in life -- and all of this has not change even

¹⁴ Robert T. Gribbon, Congregations, Students and Young Adults, an action information book (Washington: Alban Institute, 1978), 1.

¹⁵ Daniel I. Liefer, "Ministry to Jewish Students" Christian Century, 7 (October 17, 1979) 1002.

if the age span has increased from 18 to 30. The campus minister continues to be able to make entry into the lives of these young adults at their most crucial moments of impermanence and engage them in this development.

Even though a sense of community is difficult to maintain there are many ways young people engage themselves with the ministry. Many programs are able to develop a kind of fluid fellowship whereby students do participate in Bible study groups, hunger action projects, peacemaking conferences and give attention to various programs on global justice. An interrelatedness of the person involved in these events brings a sense of recognition and support as well as a level of commitment to each other and the task at hand. The involvement of the campus minister in these activities gives a sense of contact and permanence as well as a sense of interrelatedness to their lives.

Beyond the particular activities themselves the campus minister performs both a pastoral and priestly role with the young adults. Counseling and spiritual direction are key in these transitional stages. Career planning for using and developing skills invested in the life of each individual becomes an arena for spiritual development. Weddings and marriage planning are opportunities for growing in new interrelational commitments and in future planning. Loneliness, despondency, feelings of failure are profoundly entered into as young adults in the campus face many

significant crises to their lives for the first time. The active presence of a pastor, working, sharing and available to them opens up alternatives and new visions that might otherwise be closed.

Providing an opportunity for them to experience a form of supportive community which addresses their anxieties and expressions, gives them a base in which to transcend their present stage of development into the next. The supportive role of the campus ministry encourages them during periods of despondency to continue their task, to realize their potential and to find hope for a new day and a new beginning. Campus ministers regularly have stories of young people (and students of all ages) who have been saved in this way and who have gone on to be significant persons in society.

Changes in family structure and cohesiveness often brings about a separation of the student from the church. Campus ministers find that many of the young adults at the campus are a generation or more removed from traditional church experience. The symbols and traditions are often foreign to them. They must spend a lot of time interpreting and witnessing to what the church is and the place for a community of the faithful. The role of priest must also include that of evangelist and interpreter.

The changes in sexual morality have been a part of the campus scene. Coed dorms and the changing of living

patterns developing in the 60's has for over a decade changed the life-style on campus. Even where students want to return to separate dorms they expect an openness and the freedom to relate with all people. Fraternities and sororities show more of this freedom as they lose much of their national identity by providing very local structures of membership. Some are even coed in membership. Hundreds of clubs and organizations on campus reflect this free life-style as students relate to each other in many different ways. Clubs are often a means of getting in touch with someone who likes to think the same way. In campuses of thousands, it usually takes only 10 or 11 persons to be recognized as an acceptable group with charter privileges. Thus campus ministers may relate to several clubs and organizations where students are into different interests. Students will also be a part of several groups and interrelate with each other around interests and concerns.

The curriculum has also begun to show these different groupings. In the late 60's, Chicano Studies and Pan African or Black Studies were created at many colleges. In some places they even warrant enough status to be termed a College. Added to them are such departments as Jewish Studies, Women Studies, Religious Studies and occasionally Peace Studies. Students, meeting in groups and bringing in faculty, have persuaded the administrative structures to make those changes which have created a new approach to

curriculum development. Often campus ministers have been brought in to assist in these changes. It was in the 60's that many campus ministers started free universities on their campuses working with these same groups. Although faculty trained in strict traditional disciplines question these interdiscipline type courses, students enroll in them and keep them alive. Occassionally campus ministers with proper credentials are now serving as staff for many of these courses.

As these areas are picked up by the university the campus ministers find they are met with new areas for concern. The rise of women centers, often assisted by campus ministers, resulted in a need to address men and their masculinity. A number of men's programs became located and supported at campus ministry centers. In 1976, the campus ministry at Drake University, in Des Moines, Iowa gave leadership to the Third National Men and Masculinity Conference.¹⁶ Since then many campus units have hosted this event and developed similar programs. Sometimes, the gay student organizations have approached and been accepted as meeting in campus ministry centers. Frequently it is the Christian gay and lesbian student that has initiated this

¹⁶ Report in the National Campus Ministry Association Newsletter (Winter-Spring 1977). Harold Wells, campus minister at Drake University, edited this special edition.

request, thus allowing for a new form of ministry to take place.

With the introduction of these organizations in the life of the campus ministry new attempts at forms of worship have been tried. Students are encourage to express themselves as they share in worship with God. Worship is still a new area for many of the students but significant growth is taking place. Campus ministers out of respect for traditional worship forms struggle to find fresh ways to present these so that students and faculty can actively participate in the celebration of worship. It can be exciting to work with a couple to write a service of marriage or to struggle with a dorm cluster of students to write a memorial service at the death of a roommate. It is often not possible to just open a book of service but it takes the time and patience as well as the creativity and awareness of the tradition to provide significant services for the young.

The affect of campus ministry upon peoples lives are not often acknowledged until many years later. It often takes another generation of testing and developing within the structures of society before people become aware of what has taken place in formulating life-style patterns for living.

As the young adults take their place within the structures of society, changes will take place under their

leadership. The attitudes toward life, formulated now, will have an impact upon institutions twenty years or so hence as they assume new roles. The church has seen this in its past and will see these changes in its future.

These are but some ways campus ministers struggle with their people to create a community of faith caught up in the message of the gospel, with new visions of life to pursue and with a venturesome spirit to accept the world of God in fresh expressions of faith and hope. This response provides not only a hope for the young adult in maintaining a relationship with their tradition but it provides a new energy and leadership to move the church into the twenty-first century.

Summary

The campus minister, acting on behalf of the church is able to enter into the lives and programs of students when they are facing a number of major decisions which will affect them and their future. While the students are narrowly focused on themselves and their needs, the ministry can challenge them to look at other alternatives, to test out their dreams and expectation, to share with others in creating a new society and to realize that there is hope and purpose in the striving to find meaning and direction to life.

Since they do not often turn to the church during this critical period of their lives, the church is able to go to them through this special ministry. New vistas and opportunities are open to them as the ministry provides them support, counsel and critique. Healing and nurture is available through using the elements of worship. New sources of energy and strength are found as they work together in communities of faith. Thus, being present in the university provides the church new opportunities to have a significant affect on its future.

CHAPTER V

CAMPUS MINISTRY AND SOCIAL POLICY FORMULATION

Back in 1969 Kenneth Underwood focused his inquiry into campus ministry primarily in the area of social policy formulation. One special mode of ministry he reintroduced into the discussion of the church was that of the kingly mode, better known as governance, whereby the minister serves as part of the decision making team in affecting social policy. This followed from seeing Protestant campus ministers as "most involved with the best-educated youth in America" and at a place where key decisions and values for the future were being formulated. Three forces converging on the church at the campus focused Underwood to show (1) the significance of clergy and laity supporting institutional church as the essential expression of the Christian faith and gospel in society, (2) the sincere efforts of leaders in higher education to enhance the capacities of persons to act with their best knowledge in the present and emerging society and (3) the use public figures of major organizations and professional groups made of these sources to lay out policy formulation for the

society. Hence, the title of his work is The Church, The University and Social Policy.¹

Underwood was particularly intrigued by the governance role performed by campus ministers in the large metropolitan cities as they combined the work of the church with the knowledge and skills of the University to affect social policy and value formulation of persons living in the new metropolitan, technological societies. The skills of advocacy, of bringing people together to make decisions and to assist in seeing action taken was of significant to Underwood.

Although Underwood never felt they went as far as they could in this area he opened the door for more acceptance of the governance mode on the part of campus ministers, the church and the institutions of higher learning. Tensions still remained between these groups especially in regard to who had authority and made its final decisions for action. A brief sketch should show the continual significance this ministry could be and is for the church, the university and social policy.

¹ Kenneth Underwood, The Church, The University and Social Policy (Middletown, CT: Wesleyan University Press, 1967) I.

Examples of Policy Development in Higher Education

One of the early expressions of involvement of the campus and the church in issues of society dealt with that of racism. The civil rights protest marches, sit-ins, and confrontations begun in the early 1960's was quickly picked up by the campuses as a cause to rally around and give support. In the late 60's it became a more serious issue at the campuses as they along with other institutions were confronted with what racism meant of them. The more recent involvement of affirmative action groups continue to show the reluctance and complexity issues of racism, sexism, and classism are in the university as well as the church.

It is interesting to note at the recent National Ecumenical Student Conference held in Berkeley, August of 1981, that these three areas played key roles in bringing the students together and in their shaping the beginning of a national ecumenical student organization.

The first test of the NESC's commitment to representation by "race, gender and class" was the delegate selection process. At least half of the delegates were to be minorities and at least half were to be women. Amazingly, these criteria were met.²

Not only was this balance present in the delegates but continued in choosing an interim committee to address

² John Nordin, "Christian Student Activism Reborn," Christian Century 98 (October 7, 1981) 980.

the many tasks given them by the body of delegates.

This working together to hear and respect the needs and concerns of others is beginning to have an affect on student events, student lives and student futures, particularly with those involved in these programs of the church. Surprisingly it affects other groups on campus such as Intervarsity Christian Fellowship where students bring this sensitivity and concern with them. Student activity staff report that this also shows up in student government, fraternity and sorority houses and events, and in other aspects of campus life. For several years student governments have asked for support of various boycotts and other activities addressing social issues. There is a sense that inclusiveness must be present.

The creation of Pan African Studies departments, Chicano Studies, Asian Studies, and Women Studies are all a result of the university and society taking seriously the need to address the wrongs of racism, sexism and class alienation.

But this is only a part of social policy changes taking affect. Another involves the interrelated disciplines of professional departments. In the late 60's, medical schools were approaching campus ministers for help in addressing ethical questions regarding life and death, patient and doctor relationships, and staff interrelationships within the vast medical complexes. Here

were thousands of doctors, nurses, paramedical students, interns and an unlimited list of technological personnel working and studying together as well as pondering over new vistas of understanding. Technology coming from space development changed medical practices in regard to death and sustaining life. This opened up the door to new advances in medicine, but doctors and staff were not ready to address or live with the decisions involved. The church also was not prepared to make these crucial decisions. A national network of campus ministers working in the area of "health and human values" was created to train and prepare campus ministries for working in this area. Conferences, journals, task groups and a professional organization assist this ministry of the church.³

With the return of Vietnam Veterans new questions of medical and military behavior practices regarding patients have been introduced into the scene. The Rev. John Jordan of the United Methodist Board of Global Ministries several years ago brought to the attention of campus ministers the need to address the complicated issues placed upon veterans and others as the result of the use of "Agent Orange" a defoliation agent used by the military to clear ground cover

³ Ronald W. McNeur, "Medical Education: Caring and Curing." UMHE Connexion (Fall 1974). A special edition devoted to medical education.

but which also affected the chemical balance of human life.⁴

More recently with new technology making possible the separating and recombining of genetic structures, the area of university research has become a key concern of persons. Several campus ministers now serve as lay members of screening committees mandated by law to give ethical guidance to research done at the university. A task force of the National Campus Ministry Association has done a lot of study and given guidance to these screening committees.

In the mid-70's when the Watergate scandal hit the public news, law schools hurriedly relooked at their role in developing an ethical behavior model for training lawyers for society. Campus ministers were frequently consulted in establishing new courses on Ethics and Law. Earl Rohr at Ohio State University called together a group of campus ministers to form a Committee on Religion and Law to assist their training in this area.⁵ Since then, United Ministries in Education have continued this special work. Not only behavioral attitudes but other areas of legal deliberation have come about from this change and ministry.

⁴ Dr. John Jordan led a special workshop at the August, 1979, NCMA Conference at McAlister College, St. Paul, Minnesota.

⁵ For further information see NICM Journal for Jews and Christians in Higher Education 2.3 (Summer 1977). This issue is devoted to "Theology and Law: Responsibilities of Vocation."

Law schools bringing more ethnic people and women into their student body have opened up new areas of legal procedures. People's law colleges are attempts to train lawyers to again work with the complaints and needs of people who can not afford the high prices, yet, even more so need the services in their community. Legislation has been enacted to see that lawyers give some of their time to assisting the poor and oppressed. The special needs of handicaps, veterans, gays and lesbians, and others are part of the curriculum for present day law schools.

Not to be left out of this concern for ethical behavior, business schools and other professional groups are looking at their courses and programs to share in the growing sense of responsibility in society. Tax assistance programs for seniors, the poor and others in local communities are created by campuses to offer community experience for business students. A variety of programs to assist small businesses with students are also created between university departments and the communities.

A new breakdown of the walls of the ivory towers of the university, began by student demonstrations in the 60's, has moved the university to more awareness of serving and working with the local community. This allows the people of the community to request the universities to serve them more. Major organizations and professional associations are requesting courses and agendas in the campuses. Career

placement offices now become counseling guidance centers for both the campus and community in preparing leaders and workers for society. The community concern for the effects of nuclear mismanagement and the need for other energy sources have confronted the engineering and medical schools who are now part of the nuclear age. The new thrust of computer technology opens both a demand for trained persons and the need for affective equipment as well as new areas of research possibilities and social life-styles.

The interrelatedness of these social factors has significantly changed the curriculum offering, admissions practices, student expectation, and research potential for universities and colleges. This has also come at a time when universities are greatly dependent upon local, state and national support to continue serving the needs of the populus.

Implications for the Church

The church has taken major strides to change its attitudes toward racial, gender and class issues within its own community and with the life of the general society.

Following the civil rights revolution of the 60's, the mainline churches took it upon themselves to clarify their own attitudes and roles with racial concerns. Ministers were assigned to various ethnic churches within

their denominations. Churches in local communities took on the cause of better racial understanding. National church bodies first supported black causes and then instituted structures to evaluate and change the make up of their own agencies and decision bodies. Church bodies instituted ways to ensure greater ethnic participation in decision-making, the hiring of staff at all levels of church work, and seeing that resources were appropriately dispersed to serve the entire community. Institutions served by the church were also requested to affirm these changes and to give new roles and opportunities to all people regardless of race, gender or class. Racism is still present within the church but great strides have been taken and significant legislation enacted to provide opportunities and service for all.

Just prior to the civil rights activity, but then shadowed by it, was the beginning of new roles for women in the life of the church. In the 50's women began to enter seminaries and some denominations allowed for the ordination of women. However, it wasn't until the 70's that the churches saw great strides in regard to women serving as key decision makers and implementers in the life of the church. Since then women have given leadership throughout the church including theological images for the work and worship of God in human society. Increasing numbers of women are serving local churches as pastors bringing new vision and concerns to the life of the local church. Seminaries are providing

orientation and debate for women to explore their creative role in society and to find new ways to express themselves. Church agencies are exploring new ways to incorporate more inclusive language and a greater variety of theological imagery into the resources and operation of the religious community. They are researching the tradition for more aids in enlightening persons attitudes toward worship, toward mission and toward the life of the Christian community. Recently the women of the church have given leadership to society as it works to pass the ERA amendment, work in local communities to provide aid and awareness regarding various family abuses and work to adequately protect women from a lot of other societal abuses occurring in legal, economical and social ways.

These changes still call for struggle and conflict within the church. Racism and sexism are still present. Many oppressed groups of people feel outside of the church community. Whereas there is an opening to address these issues there is a lot of resistance to changing polity, worship and tradition to meet the new understandings, expectations and rights brought about by these. The changes being sought will open a new door with a new vision and calling of God in human history. There is still a lag in hearing the call and clearly perceiving the kind of vision people can share together. Presently it is enough to understand the pluralistic way people approach their faith

and express their faith commitments. It will take time to merge the vision into new forms of unity and trust.

This can be seen as the church fails to respond adequately to the professional life of its members. The complexity of life-style expression defeats the churches attempts to give direction and affirmation to the way its members choose to live. This is vividly seen in the response of church leaders to homosexuality. The church is unclear in how it wants to accept all people into its fold and yet keep some sense of judgment on peoples lives. In the case of homosexuality, society has learned to be more accepting than the church. Divorce, sequential marriages and other life-style patterns have received better reception.

Ethical attitudes toward medicine, law, business and other occupations are hardly ever discussed or considered by the local church. In a recent discussion with clergy about their relationship with faculty in their congregation there was a noticeable lack of awareness of what they did at the campus, even of what disciplines they taught. They knew much about the member's family life and role in the church but little if any of their place in society.

The lack of awareness by clergy and the church body can also be seen in regard to the new technological break-throughs. Much of the church is still operating and functioning as if these have not taken place. Clergy are

not trained to use computers, other new business machines, do major fund raising, actively use contemporary media resources or even to think in new language forms that are being formulated by these new advances in technology. The laity have also learned to keep their business life separate from their family and church life. The issues they deal with all day are put aside when they go home. The church plays a key role in this "after hours" attitude away from the struggles and cruelty of life and work.

This lack of awareness along with an attitude of separateness effects how people respond to many of the political, military and economic issues of the day. After dealing with aspects of these all day at work, the church is looked to as neutral ground, a retreat space, where emotional buildup and sustenance can take place. Social policy formulation and the church are not in the same arena for consideration. These are hard statements but reflect significant attitudes of the present era.

One area where some break through has taken place is in the arena of the hungry of the world. Church people feel there needs to be help and service for the poor of the world. As they get further involved in the implications and eventually the causes of hunger, they see some of the systematic actions of their working life upon the poor of society throughout the world. However, outside of attending some discussion groups and raising money and supplies for

others it is still difficult to maintain advocacy roles for affective change in the society's policies toward others and especially the poor and oppressed. Here and there churches are addressing issues of alternative energy resources and local community gardens and farmers markets but little in regard to national economic policies or military priorities. The exception is when individuals join such groups as Bread for the World or WHEAT.

It may be that the church is not able to address all of these issues. They may not even be in the position to set policies by which decisions are made. But they can be about preparing the membership to live meaningful and enriched lives, nurtured by faith and the community of witnesses, sensitive to feelings of pain and joy and free in the grace of God to risk new alternatives for creating a better society in which to live.

The church, also needs to help their people understand and act on the issues of social justice and righteousness. Although great strides have been taken in regard to racism, sexism and classism, these still abound in society. There is a need to see the world from a global perspective and to aid the faithful, at least, to ponder on these issues and work through what justice and righteousness really mean. Actions are being taken every day which affect the style of living and interpreting God's word. It is to these that the church needs to prepare its people.

Campus Ministry Response to Policy Formulation

In the university, campus ministry has a long history working with students to change attitudes toward racism, sexism and elitism. In the 60's, they were able to give guidance to students and faculty in developing programs and action to combat racism. Utilizing their church contacts in the community the campus minister offered resources, opportunities and support to students and faculty who wished to move out of the campus and into the streets where people lived and died.

Working with the faculty and local church leaders on issues that mattered, a process began of building bridges and establishing a sense of belonging and of building communities that could function together in new ways. It also caused administrators and some of the public to become anxious as the walls of the ivory tower were crumbling and direct action was taking place. So, while new coalitions were being formed, new barriers were also being created. The university and the church were not sure of where they wanted this special ministry.

In the early 70's they were approached by women students and faculty to assist in creating Women Centers. Utilizing the contacts established around civil right and peace movements plus making facilities available to campus groups, the campus ministers were able to resource and

support this movement. Initially this was started by male clergy who were the campus pastors but soon they enlisted women staff (often secretaries) and students to staff and work with these programs. Early on, the formation of Campus Ministry Women gave national structure and resources to assist the campus units in this program. Women ministers were soon added to the campus ministry. In the meantime, many of the male clergy turned their energies to an emerging men's program to better interpret and clarify their ministry in the area of sexism.

Early in the 60's the campus ministers worked with students to create urban events to expose the student to the issue of classism and the urban environment. This activity fed into both the civil rights events and the emerging women's centers. This activity also created telephone counseling services or hotlines, crisis intervention centers, food coops, tenement unions and a variety of other coalitions involving students, faculty, staff as well as urban ministers and others to develop new structures to address the needs of society.

The development and nurture of these projects moved this element of the church into the arena of social policy concerns. Many became advocates of issues, some went directly into politics serving on various community councils, boards and agencies and brought their knowledge and wisdom into the life of the large community.

Eventually, many of these projects became the property of the community and urban ministry of the church. The church, putting up seed money to get them started, incorporated these into its wider responsibility. This, again, freed the campus ministers to address other areas of concern in the community. With some loss of energy and power, the focus of ministry returned to the campus and the changes that had taken place there.

The increase in the development of professional schools, training students to serve the agencies in the community became a natural transition. Visiting with faculty and doctors in the medical complexes uncovered a number of issues. There was the need for chaplains at the university hospitals. Interns and students were being trained in new technology but they did not have adequate knowledge in relating to people. This became especially apparent when the university hospitals opened their doors to the poor and indigent so their students could practice medicine on them. Courses and workshops were quickly created to assist in this ministry. The new technology also forced the doctors to reevaluate the meaning of life and death. They looked to the campus ministers to help them deal with the issues of reinterpreting life and reaffirming death. Not only were courses created in medical school, but other departments were also interested. Sociology, psychology, and philosophy all struggled with these same

issues in their disciplines. For in reinterpreting the nature of life they changed definitions, concepts and the language itself.

Recently, new work in genetic engineering, a result of these changes, has opened a whole new arena for discussion and action. Much like the impact of nuclear fusion, the new technology released a new force upon human society. Campus ministers have been serving on new screening committees created to monitor and evaluate the research projects in this field, for it has profound impact on humanity. Here, the church is placed in a key area to interpret and determine fundamental questions of human existence, the quality and nature of that existence and the termination of life.

While some campus ministers entered into the life of medical schools, others took a look at law schools and legal education. Here a similar story describes how they worked with faculty and deans to create courses in ethics and legal behavior. This led to raising questions about the type of students entering the schools, the assessibility of the legal profession to different groups of people, and the type of programs being offered. Raising these issues began to have an effect on the schools. Sometimes this led to resistance by administrations and some faculty but the students themselves were beginning to ask these same questions. Again, the church played a key role in affecting

the training the people to work in society.

Students, taking seriously the issues of hunger in the world, came into contact along with the campus ministry, the great variety of causes of hunger that were affecting the human family. They have begun to take a look at the issues of alternative energy sources, appropriate technology, adequate nutrition, preventive health programs and the limited environment concerns. Programs, conferences, classes, workshops, work projects and a variety of methods were used by the ministry to raise the consciousness of the university to its responsibility in regard to human life and the world's resources, to encourage students and faculty to devote research and commitment to addressing these problems and open up new vistas of career possibilities for students to consider. Into this arena, campus ministers brought the resources of the gospel to call the people to task and to help them to appreciate anew the environment in which they lived and the richness of life that is found in this world. Not only was theology introduced into the discussion but the people were led into celebrating the richness of God's world through worship and play.

Included in this ministry was an awareness of people throughout the world. International student and faculty, living and working in the university, were significant to these events. They were able to surface other issues of

international relations, government policies, military and economic interventions to broaden the scope of the agenda. This opened up a new awareness of others in the university setting and the ability to see the ministry from an international perspective.

A recent direction of campus ministry, growing out of much of this earlier work, is that of the whole education enterprise. The national coalition of United Ministries in Higher Education merged their program with Ministry in Public Policy to create a new structure, United Ministries in Education. This was done to assist these groups to focus their attention on the whole of education. The U.S. Committee of the World Student Christian Federation, created a few years ago the Education for Change Project in order to address the nature of education in the United States. A result of their work is a manual Getting Educated About Education⁶ which is to be used as a resource with campus groups. Working from a faith stance, developed out of their calling as Christians, the students are trying to make available tools to help them take a critical view at what they are getting and what they need, to be better prepared for living in society.

⁶ Education for Change Project, Getting Educated About Education (World Student Christian Federation, 1980).

Campus ministers are leading communities of faith at the university to seriously look at the education, to see that what is happening in education is related to their faith commitments and to challenge students to take ownership of their lives that they might carry out the mission to which they were called as disciples of Christ. These communities are found throughout the university and through their efforts a new vision of life becomes possible.

Summary

Underwood, in his study during the late 60's, was interested in aiding the university in establishing a more humane and just society. He saw the task of campus ministry bringing together the knowledge of the university with the wisdom of the church in order to set social policy that would create a more human society.

This may be an ideal, but the campus ministry was able to bring about new coalitions between the university and society, including the church. These new coalitions created new programs and utilized new resources to address the concerns and problems of society. Not only were resources shared and developed but students were trained and were able to get valuable experience to better prepare them to serve the community.

The church, through the office of the campusministry, was able to effectively enter into the arena of the university to give leadership to this change. This same role seems possible for the future. A number of campus ministers report that faculty groups are asking for their help to address issues that will assist the university to be more affective in the twenty-first century. They are looking to new ways to serve the public and potential students. Students, when they can find a meaningful goal to pursue begin to see a connection with their spiritual quest. Campus ministers spend many hours working with students to see direction to their lives. As Rankin suggests, it is time to recover the spirit in higher education.

The church, though, needs to keep not only the institution, but the people--faculty and students--centered on their role and purpose in society. This requires the church to be clear with its agenda and to share God's word in society so that a more humane and just world will be created.

While the students tend to look more on how to survive in a fragmented and changing society, the church needs to be present to share the vision of its life and history. It is often able to provide the place and time for people to focus on what education is all about, to reflect on the values of education, to see more clearly the task that lies ahead and to design ways to motivate persons to

engage in following their dreams and visions to create a just and humane world.

At one time, it was the faculty who spoke God's word at the university. In the large, complex institutions today, it is the campus minister, as representative of the church, who calls together a mixed group of people to become a community of faith at the university. Frequently, the community changes in its membership and in the priority of its agenda, but its task remains the same, to share in the word and witness God's story and vision.

CHAPTER VI

NEW AREAS OF LEADERSHIP DEVELOPMENT

A third area for ministry at the university is that of equipping people to assume leadership for the church and its mission in the world. The universities continue to supply the majority of people who will assume roles of leadership in society. The task is not only to encourage and support students to pursue church vocations but to also engage them, along with faculty and others, in reflecting on greater visions of life and, as Christians, to their particular calling and commitment in God's kingdom.

This task takes on new significance as the university has shifted away from traditional visions of education to preparing students to live in a highly technological society. Frequently, technology becomes the end of education rather than a means to assist people in clarifying the values and purpose toward which they are striving. The result is trained persons capable of mastering societal problems but lacking in understanding of purpose of mission to life.

This is seen when various organizations spell out the kind of leadership they need. They say less about technological skills and more on an understanding about its

purpose and mission. The United Methodist Church, in attempting to prepare itself for its third century in organizational existence, commissioned a number of people to develop a series of writings as study guides for the church. In its second volume on "Images of the Future", Alan K. Waltz looks at among several items, the leadership needs of the denomination. He points out that the task of leadership is becoming more complex.

Conflict is unavoidable when a community of people seek to work together for a common purpose while at the same time striving to meet individual interest and needs. Difference inevitable occur over priorities.¹

And yet, there is an urgent call "for leadership and guidance in moral, spiritual and policy matters."² This need holds true for all churches as they lead a diverse membership into the twenty-first century.

Waltz quotes from Warren Bennis, regarding this complexity for leaders:

The greatest problem facing today's institutions is the concatenation of external forces that impinge and impose upon it events outside the skin boundary of the organization.³

Waltz identifies part of the problem from a loss of consensus, along with a polarization of the people, which

¹ Alan K. Waltz, Images of the Future (Nashville: Parthenon Press, 1980) 49.

² Ibid.

³ Ibid.

Bennis calls "a dissensus." There is also a form of populism that wants authority but does not want to assume the mantle of leadership of authority. In spite of these problems the challenge is "to find strong, creative, and sensitive leadership" that can move the church into its future.¹

It is the paradox of our time that precisely when the trust and credibilities of leaders are at their lowest, when the beleaguered survivors in leadership positions feel unable to summon up the vestige of power left to them, we most need people who can lead.²

James O'Toole, associate professor of management at the Graduate School of Business Administration at the University of Southern California has given major attention to this task of identifying what type of leaders are most needed for a changing society. In looking at the task of higher education he finds there is clearly a lack of a sense of purpose which affects the development of leaders.

It almost seems that there are no wars to be won, no crisis to be resolved, no missions to be accomplished, no new worlds or moons to be conquered. It is not that the nation is smug and complacent. America faces serious problems--energy availability, poverty, population, inflation, unemployment, crime, the deterioration of the great cities--but there is no overriding sense of urgency about these or other manifest domestic ills. In part, this is because there is no consensus on the priorities among these challenges. But most important, there is no conviction

¹ Ibid., 55.

² Ibid.

that solutions exist. Thus, the moral condition of the nation is not apathy. Rather, this appears to be a time for taking stock, for changing gears, and, above all questioning--processes complicated by an underlying mood of cynicism, helplessness, drift, and even futility.³

Of course, this affects colleges and universities, where the populous has often looked for its leaders. Now society is questioning them in relation to their inadequately preparing people for working and earning a living in society. There is a feeling that university education cannot solve the problems of the day. As a result, many people have begun to question the purpose and need for further study and a university degree. This becomes particularly pronounced when the cost of educating a person is so high. What they are not doing is talk about the kind of society they wish to see in the future.

The church has begun this task of enlarging horizons and exploring the nature of the education through its campus ministries. They have been offering new courses and special workshops as they work with professional schools and career areas in order to engage faculty and students in clarifying their values and directions for life, and considering alternatives to the existing conditions of society.

³ James O'Toole, "The Purposes of Higher Learning: An Introduction" in Dyckman W. Vermilye, ed., Relating Work and Education (Washington: American Association for Higher Education, 1977) 1f.

Professional and Career Development

As the universities have failed to be clear about their purpose, students have searched for other appropriate models for their lives. Usually, this has developed around vocational choices where the money is high, where an independent mode of existence can be achieved and where it is possible to design one's own passage through life. One consequence has been a booming interest in such professional fields as law and medicine. Bruce Howard, a reporter for Washington Star-News, was one of a number of "student voices" which help put out a special edition of Change in October of 1974. In an article, written as he was between graduating from Yale University and entering Harvard Law School, he noted that

There are several reasons for the booming interest in law and medicine. One factor, of course, is the shaky economy and the tight job markets, particularly for PhDs and for teachers at all educational levels. A decline in federal funding for grants and fellowships has made graduate study less attractive. Second, while law and medicine promise lucrative careers, they also can be tools for social service and reform. They offer respectable ways of joining society without becoming too exploitative. Finally, a lawyer or a doctor can be his own boss, an independent that appeals to students who remain skeptical of the system.⁴

⁴ Bruce Howard, "Turning Toward the Professions," Change 6 (October 1974) 20.

In the 80's the same factors hold, although computers, business technology and the communications media have taken on the new interest rather than law and medicine. The focus is still on getting the skills and credentials necessary to succeed in a shaky economy with an independent and non-exploitative life-style.

Many educators have also come to see the task of higher education to aid people in solving the various problems that affect society. They choose to prepare students to be able to solve the problems, but what usually happens is that in solving one problem other consequences arise which in turn produce further complications. Employers are beginning to no longer need problem solvers but rather

individuals who can think holistically, creatively and non ideologically and who can see interrelationships and interactions among nonrecurrent events.⁵

What is needed are not persons with answers to simple problems but persons who can search for alternative ways to go about visioning a better societal structure.

O'Toole proposes that the purpose of higher education should be to

prepare people to work on the emerging, systemic problems that beset society. At all levels of public and private institutions there is a growing need for

⁵ O'Toole, 8.

people capable of divergent and holistic thinking about alternative solutions to the problems of the future.⁶

If it provides such preparation it should have no problem in getting the support it needs.

To develop a holistic vision to education will be to take seriously other sets of questions and directions. What are the proper relationships among work, leisure and learning? What is the proper relationship between humans and machines? Basically, what kind of society is wanted in the future? This task will not be only that of one segment of society such as education, but will be shared by all institutions including the church, the home, the market place and many other aspects of society.

This holistic vision will need to take a look at how various periods of life affect each other. Richard Bolles, particularly, sees how the society has created separate boxes for each of three periods in life: education, work and leisure.

Our whole life... is divided into three periods. The first period is that of "Getting an Education." The second period is that of "Going to work, and earning a living." While the third and last period is that of Living in Retirement."⁷

⁶ Ibid., 10.

⁷ Richard Nelson Bolles, The Three Boxes of Life (Berkeley, CA: Ten Speak Press, 1978), 5.

The changes in our society have not only lengthened the segments of education, work and leisure but have isolated each of these periods until they are as separate boxes.

Life in each period seems to be conducted by those in charge without much consciousness of--never mind, preparation for--life in the next period.⁸

There is a need to assist people as they move from one period to another to better balance their lives so that all three are present throughout.

In addition, Bolles sees each of these boxes as pyramids with which one must progress through four families of issues each time one enters a new period. The four families are What's Happening, Survival, Meaning or Mission and Effectiveness. "What's Happening" is a way of getting re-oriented to ever changing environments; "Survival" is the way one manages the basic elements of the environment; "Meaning or Mission" becomes present as one feels more accepted in the environment and needs more to stay with it; and "Effectiveness" comes about when one is able to be reflective and self-directed in the environment. Not only does one have to wrestle with these each time one improves from education, to work, to retirement but they may occur at any stage of life.

⁸ Ibid., 6.

Bolles provides an approach that is reflected in new learning awareness that learning and education occur not only once in a person's life but is an on-going, continuous process. Today, educators talk about life long learners who re-enter the university at various stages of growth to continue and to redevelop knowledge, skills and any other tools for assistance in living in society. Professional and other careers fields are also encouraging the continual expansion and renewal of knowledge by workers to be better prepared for the changes in technology as well as social awareness in society.

This training and education of leaders becomes a life long process providing a multitude of courses and areas of study to reflect on the needs and expectations of the public. Even those in the retirement stages of life find they want and need learning and the look to the university to enrich their leisurely and more active lives.

Leadership Needed in the Local Church

Waltz' study shows the local church's expectation for effective and creative leadership. Not only is the leadership directed toward those ordained to special functions in the church but to laity who perform significant roles in the life and mission of the congregation. The alternatives to this type of leadership is described by

Bennis as:

heightening our present danger, an increase in the sort of organizational paralysis that is already endemic in our institutions, a failure of nerve that could pave a way for anew and perhaps more insidious type of demi god.⁹

The leadership called for by the local church must give guidance and skills in "moral, spiritual, and policy matters." The congregations are feeling the need for persons who are responsive to the needs of the constituents and can facilitate their "understanding of and participation in" decision which determine the action of the leadership. Performance becomes the key area--"matters of competence, accountability and responsiveness to and awareness of the work of the local churches."¹⁰

The leadership needed by the local church must be aware of and reflect the pluralism of the culture, interests and expectations of persons who congregate together for worship and nurture of a common God. It must be aware of how to serve the moral and spiritual needs of a pluralistic society. Leadership will need to arise out of new groups--ethnic, women, handicapped, seniors, youth--covering a wide range of ages, skills and interest.

It is especially important that his leadership is ecumenical in spirit. It will need to be able to speak to

⁹ Waltz, 56.

¹⁰ Ibid., 55.

persons of many different faiths, cultures and expressions as the churches enter into the mergers, dialogues, radical changes and an open style of communicating with God's word and presence in the world. It will need to do so out of a commitment and witness to the unity of the Body of Christ amid the world, including the world of higher education.

To prepare the kind of leadership needed by the church, the churches presence will need to be at the center of the higher education enterprise. The United Church of Christ through its Board of Homeland Ministries has recently done a review of its work in higher education. It identified the criticalness of their presence in higher education for it is there that the credentialing of persons for meaningful participation in society takes place.

Higher education is at the center of knowledge explosion, the home of massive research in fields that affect virtually every facet of individual and society life, and the source of a large measure of technological development. Or to state the case in other words, what happens in higher education has an awe-some and profound effect on individuals and the society. The participation of the church in higher education is not a luxury; it is basic and essential because of its understanding of the purpose of life for persons and its vision about the human community.¹¹

The churches involvement with leadership development and higher education must also consider the area of

¹¹ Report of a study by The United Church Board for Homeland Ministries titled "Campus Ministry in The United Church of Christ. 1981," 22.

stewardship. In the New Testament (and Old, for that matter) a steward was someone whom one would call a manager today. The steward acted as the supervisor or administrator of property or money that actually belongs to another.

In the Biblical view every individual is, by creation, essentially a steward (or stewardess). This is because each individual has been given certain unique gifts or natural abilities at birth which come from the Creator God and so still belong to God. One is thus a manager of gifts, and accountable to their actual owner, God, for how they are used, misused or not used at all. That accounting is called "stewardship."

There are many different words to describe these unique gifts which are given to each individual at birth: aptitudes, skills, capacities, powers, faculties or aptness of this or that. But a favorite theological word for these gifts is, quite simply, "talents."

This word is derived primarily from a particular parable of Jesus which appears in two distinctly different forms in the New Testament, viz., the Gospel according to Luke, 19:11-27, and the Gospel according to Matthew, 25:14-30. In both versions, Jesus is talking about the individual's responsibility as steward, to God, under the figure of servants who are left a sum of money while their master goes on a long trip. However in Luke's version there are ten servants, each of which is left an equal sum of

money (here called pounds), in Matthew's version of the parables there are three servants, each of which is left different sums of money (talents).

The significant point, in Matthew's version was that the different sums of money were not arbitrarily decided upon. Here the sums were in proportion to the "ability" of each servant:

to one he gave five talents, to another two, to another one, to each according to his ability.¹²

It is to this parable of Jesus, then, one finds the current usage of the word "talent" as meaning skill, aptitude, ability, gift, whereas before it meant only a unit of weight or an amount of money having that weight.

In this parable of the Talents, Jesus taught that good stewardship was demonstrated by those who: (1) were determined to use or employ their talents, rather than simply letting them go unused; (2) were willing to risk failure, in order to achieve success. The reward for good stewardship was that their talents were multiplied and they were given increased responsibility. ("You have been faithful over a little; I will set you over much.")

The point of this is that an aspect of Christian discipleship, as taught by Jesus, is the stewardship of those unique gifts, or talents, which God has given to each

¹² Matthew 15:25 (RSV).

individual. It is then necessary that the church be concerned about the use of these gifts and assist persons to use them wisely for the glory of God as they were intended.

Career planning and development, along with life planning or life/work planning needs to be a major part of the church's mission in society. Individuals need help to identify the unique gifts (skills) which they have been given. They need help to use their talents, once they are identified. They need assistance as they learn to embrace risks, as an essential step toward the full use of their talents. They need help in holding themselves accountable to no one less than their Creator God, for how they use the uniqueness which they have been given.

Richard Nelson Bolles, mentioned earlier, has used his talents, to assist ministry in providing this service. Bolles has served congregations and campuses as an Episcopal priest and now directs The National Career Development Project of United Ministries in Higher Education. Taking his concept of a pyramid with four stages of development, he has shown that in the area of "What's Happening", any survey must include not only what the individual is doing, but God as well; in the question of "Survival" the answer of salvation focuses itself upon what is within the individual, rather than outside; the "Mission and Life-Meaning" phase is found in discipleship, stewardship and moral theology as one seeks to discover the will of God as has been written in the

very "fiber of one's being", and finally the "Effectiveness" or "Reflective" stage helps one do a self-examination of life and to make possible those changes that are necessary:

the relationship between Career Development, on the one hand, and Theology, on the other might be aptly described in the following way: Career Development helps a man or woman to discover what are the real issues of his or her life, and uncovers a methodology for beginning to get at some opening answers to those issues. It remains for theology alone, in all its completeness, however, to give any closing (i.e., ultimate) answers to these issues and concerns. Career Development, therefore, is to Theology, as an Appetizer is to a Banquet: it whets the appetite, helps to visualize what the possibilities are, and yet only hints at what is still to come.¹³

The church then, has several jobs before it. It needs to find new leaders to assist in carrying out its tasks. It needs to understand its mission in the development of persons to fully use their unique talents. It needs to be sensitive to the call of God to aid individuals in fulfilling the commands of the gospel. Leadership development is crucial to the life of the church.

Campus Ministry Response to Creative Leadership Task

Traditionally, campus ministry has been instrumental in preparing leaders for the church. This extensive

¹³ Richard N. Bolles, Newsletter about life/work planning (June 1975) 4.

ministry with students reaching over 70 years has produced both lay and clergy leadership for the church and its many agencies.

The presence of the church in the institutions of higher education, through its campus ministers, has provided workshops, seminars, study groups, service projects, support groups, and many other programs to assist students in searching what they believe, in making sense out of an increasing complex society and in developing a purpose and direction for their lives.

These programs have had a significant impact on the universities as they have initiated services, projects and curriculum in the campuses. Most student services were initially developed out of student religious programs. Housing, food services, clubs and organizations were among the first services offered by the church for students away from home. Orientation programs for new students, counseling services and student centers for study, relaxation and group meetings got their start in student religious programs by the church. Religious studies departments often got their start as campus ministers first offered seminars and courses for students. The work with international students came naturally as the church frequently had the initial contact with the student through the mission programs in their countries.

In each of these services, students play significant roles. They serve on Boards of Directors, task groups, planning groups and to them is given the task to design, recruit and implement the many programs, projects and services provided by the ministry. They are encouraged to bring their knowledge and skills to bear upon the events they share with each other. The activities are seen not as just ends in themselves but as part of the educational enterprise to find meaning and purpose to life and to find one's place in society. It is for many students a transitional stage for taking on responsible leadership in society.

Workshops and seminars are created by the ministry to help the student develop their skills in planning, designing and managing programs and projects. Opportunity is provided to them to experience the reality of society as they explore and test out new ideas and concepts. Challenges are extended to them to look at alternatives and to set priorities for their lives.

It is in such religious groups that students most often have the chance for significant conversation with students from other parts of the country as well as the world. It is here that issues of racism, sexism and classism are first encountered and discussed. It is here that issues of peace, hunger, oppression and alternatives to social improvement are first considered in a serious way by

students. The issues of society are systematically capsulated for students as they learn to work and live with others in the large multiversities. The religious centers provide a place where values, purpose and faith are given special focus in this stage of development.

Worship is most often a key to this fellowship and growth. The campus ministers work with the students in developing new disciplines and fresh approaches to their worship life. They struggle with the student over language, tradition and ritual in giving purpose and life to worship forms. For many students, it is the first time they have been able to share misunderstandings, explore new forms of worship, and open up to a rich world of faith and belief. It is also a place to encounter other religious traditions and beliefs so as to test out what it is God has designed for them. It is out of these encounters that many students make decisions about their life and career choices.

Career planning is a new phase of campus ministry work but very significant to it. Bolles creative book What Color is Your Parachute? has become a text for campus ministers as well as campus career centers.¹⁴ In helping students to clarify their skills they have come to realize these are God's gift and need to be used in this way. For

¹⁴ Richard Nelson Bolles, What Color is Your Parachute? (Berkeley, CA: Ten Speak Press, 1981).

those who choose to devote full time to church vocations the campus ministry provides work opportunities, visits with other clergy and faculty of seminaries and the encouragement to continue with their calling. For those who wish to make other choices of service it has provided contacts, work opportunities, short term projects and a variety of assistance to aid the student in making these crucial decisions of life.

The direction of much of this ministry has been to involve students in developing skills, in reflecting on the purpose and value of life and enriching their education with opportunities to share and explore alternative visions. Faculty have often been a part of this, working and guiding them through this search. However, a new approach seems necessary today. Given the attitude of students and the nature of the university, another element needs to be a part of this. There needs to be a way to encourage and support students and faith communities to experience larger visions than survival for tomorrow, to struggle with the saints of history to understand discipline and commitment, to be exposed to the poor and oppressed to understand service and life and to be challenged to dedicate their lives to causes that are greater than themselves.

In God's kingdom, people from all walks of life are called to be disciples (and many not college educated). Leadership is given them because they have a message to bear

or a mission to serve. To be called is to be ready to respond rather than to wait until skills are developed or visions clear. Students will only be ready to serve as leaders when they, too, have a message to bear and a mission to serve.

Summary

The campus ministry is one place where students find the emotional and spiritual support and receive guidance in making decisions about their life plans. As the university narrows its vision to provide technological knowledge, the church needs to enlarge the horizon of knowledge for the students to give meaning and purpose to their future lives. Frequently, students enter the university not knowing what it is they want to do or be. The church, reaching out with a vision of life that transcends the technological, methodology of society, gives hope and direction to them.

Those students looking to the professional fields to gain a feeling of independence and the necessary credentials to succeed in society often overlook the quality and values people desire from these occupations. Solving problems is not all that society wants. People are looking for leaders who can give creative vision to complex living and motivate others to strive together for a better future.

One attempt to give a holistic vision to life is to

move people out of the isolated boxes of education-work-leisure into a more balanced life where the interaction of learning, working and recreation takes place throughout their lives. Richard Bolles offers one such methodology and vision for achieving this.

The life long training and educating of people to work and live in society changes the nature of the university and the constituency as well as the nature of campus ministry. In providing leadership for society the university can play a vital function for the church. As it goes through changes in its life, it needs leaders, both lay and clergy, that can give it direction and vision. The campus ministry working with the church can assist in enlarging students visions, encourage the development of a disciplined life motivated to serve others, and sensitize the students to relate to people of all cultures, visions, and abilities. It takes many skills and people to make up the Body of Christ.

One area the church can give guidance is in the recognition and commitment of students to fully use the gifts God has given them. This calls for getting in touch with God's presence in their lives and to become aware and open to God's expectations for them.

Reaching people from many faith dimensions in life, the church provides a mode of evangelism as they assist students to realize the stages of development they go

through to grasp a more meaningful and purposeful life. So often people remain caught up in surviving in a complex world that they are never able to appreciate and enjoy life. The church has the challenge to move them through this stage to a more enriched experience. It is only then they can be of service to others and will be able to share the gospel of Christ.

The training, fellowship, encouragement and challenge of campus ministry gives some students the opportunity to get a larger vision on life and become prepared to serve the church in significant ways.

To minister in the campuses where people of all ages, from many cultural and language backgrounds, come with a variety of visions for their lives, special care and nurturing is required. It is of great importance that students are provided with the tools and the wisdom to serve others as well as themselves. The church and society needs leaders who can give hope, faith and love to a world where structure and people are constantly changing, where tradition and rituals are being challenged, where truth and knowledge is viewed with skepticism and where there is still the opportunity to experience and grasp this same message for their lives. The leadership of the church is vital and available as it ministers to and with its people in the institutions of higher education.

CHAPTER VII

FUTURE MODEL FOR CAMPUS MINISTRY

A model for ministry in such a changing community is difficult to describe. Yet, a few observations can be made to give shape and direction to this model.

The responsibility given to campus ministry has been to bring the pastoral and prophetic tradition of the Christian community of faith into the university where students face up to many critical decisions for life, where new social policy is formulated and where much of the leadership will be eventually forthcoming. Utilizing many modes of ministry, in an alien and complex environment, the campus minister is challenged to construct a form of ministry that will have lasting affect on the future church. The pattern and style of ministry emerging in the university today may give clues and direction to the church as it brings the gospel message of Christ to an ailing and fragmented society moving into a new century of existence.

Four areas that may help give shape to his model are: program, structure, leadership style and resources. To serve a changing population will require a different style and direction to the program. These changes will also affect the structure created to facilitate this ministry.

Vital to this work will be the quality and style of leadership provided by the campus ministers. A variety of resources will be needed to assist in making a significant witness to the university. The following observations regarding these four areas will give shape and direction for a future model.

Program

The campus ministry must regularly look at these types of constituency as it serves the church. One of these is, of course, the student population which is the focus of the university. This population, though, is going through many changes, which will give new shape to the ministry. A second group is that of the faculty and staff who teach and design the curriculum and who administer a multitude of services for the students. It is this group which shapes the learning environment in which students devote a significant part of their lives. The third area, is that of the church, particularly the many local congregations who send their students to the university and who give both financial and nurture to the campus ministry. These three groups, students, faculty/staff, and local church give focus to the campus ministry programs.

Campus ministries find most of their program become focused on giving special care and attention to a wide

variety of students. They come from a wide age range, going through various developmental stages and from many cultural backgrounds. At one time it was possible to build a singular community out of this group because they held similar interests and expectations and looked forward to being a part of campus life. In the present and what looks like a future picture, student interests, needs and hurts are much greater and they look for more individual attention and help. The program must reflect the broad age range and the diverse needs of these students.

Young adults will be a major part of this focus in a broad scope of ministry. At least two stages of development are taking place as the young adult age spreads from 18 to 30 years of age. The earlier group is still experiencing a transition from the security of home into an independent life-style where decisions and choices are left up to them. It is a period for testing, experimenting and learning to make significant decisions for their lives. The multitude of offerings and alternatives in the university makes this a challenging yet stressful period. The older stage of from 24 to 30 focuses more on career and life directions as decisions become more sure. The needs for this age group are more substantial with clear focus and direction for response.

At many universities, the students have to compete for time from work as well as study. The cost of living has

increased so much that many work nearly 40 hours a week as well as attend school. Little extra time is available for ministry programs. Thus, ministry is usually one on one, or in short term experiences when they can meet. This means programs will focus upon immediate concerns and interests.

Other types of students are also present in the university. Many women reenter education later in life as they have more freedom and are interested in opening new alternatives to their lives. They need pastoral assistance as personal commitments are being tested, or secured, as alternative life-styles become real and available to them, and so they find the need and willingness to risk their security for new choices and commitments. Even older persons, facing retirement from work are entering the university for enrichment and new directions to their lives. These students also need the care and nurture of the campus ministry but in turn, they often can assist with programs and become helpful resources.

Along with the broad age range of students, many international and immigrant cultures are sending students to study to become better prepared to work and live in a changing society. The interaction and development of these Christians enrich the program agenda.

The program then of campus ministry must not only recognize the wide generational range of students but the variety of interests and needs these people have. Concern

will be given in programs to a variety of human relation issues focused on choosing styles and patterns for living to issues arising out of the daily lives of these persons and the world they will be entering; to the search for meaning and purpose at every stage of life, including religious beliefs and practices; to the development and clarification of value systems for determining moral and ethical decisions; and to the challenges and commitments to be made toward work and life planning.

Besides student programs, need is given to the interest and concerns of faculty and staff as they too share in the enterprise of providing choices, directions and purpose to life. Not only are they part of the planning and resources of student programs but they have their own expectations for ministry. Like the students they have their own needs, interests and struggles as they function in a complex, demanding and very stress oriented environment. The resources of spiritual guidance and a community of faith are significant to their own growth and commitment. Many are taking a new focus of social responsibility as they see their unique role in giving direction to a highly technological society. They are inviting campus ministers to sit on university committees as together they search for better ways to serve students and society.

A third area of programming is that of the local congregations. Sometimes, the ministry is directly related

there as the church carries the major responsibility for providing ministry at the university. Even if the campus ministry does not come directly from the church, they frequently provide much of the support, the on-going nurture and the rationale for ministry in higher education. The churches also need to be made aware of the resources available to them by the university. As members of the public they are entitled and can receive benefits from this relationship. Campus ministers working with students and faculty, provide courses, services of worship, program resources and a variety of other services to the local congregations.

A program model of campus ministry will thus address the interests, needs and concerns of students at all stages of their development, of faculty and staff who provide direction to the education and life of students while striving to find their own meaning and purpose in this arena and of the local church which is also caught up in a changing environment and needs the learning resources of the university. The life and vision of the congregation carries the missional responsibility to see that the community of faith is present at the campus and that people's souls and minds are cared for as they search and study to give new direction to themselves and all of society.

Occasionally, the ministry, with limited resources will focus its work with only a few of these groups in order

to give special service for the church or the community. A local Board of Directors is needed to give attention to this and other ministry at the campus.

Structure for ministry

As there are changes in the clientele who are serviced by campus ministry, so has the structure gone through changes. Campus ministry originally was a program of the local church to the students, and particularly, their own students, at the near-by campus. They provided special gatherings for fellowship, study, worship and support as the students began to move away from home. soon, student centers were built at some of the large campuses to provide a "home away from home" for them. The focus of these programs was primarily on the development of a student Christian community at the university.

In recent years, this has changed. Although there are some student centers present at campuses, many large universities have few or none of these. Offices, regional centers and other facilities are utilized to do ministry, but the focus is still where the people are at. Instead of encouraging the students to come to the religious center, the approach has been to go to the student. In the 60's this led the ministry even out of the university and into the streets where concerns were demonstrated and acted out.

In the 80's as the focus has shifted back to the campus a new look at style is necessary. As students spend less time on campus and more in places of work and where they look to find less expensive housing, away from campus, the ministry has had to find new way to be present in their lives. The local church plays one role as it located in the community where they lived. This has resulted in campus minister working with local churches to have young adult and student programs. Campus ministers are also spending more time preaching, leading study groups at the churches and in a variety of ways resourcing the local congregations.

In the university, the ministry has begun to work with faculty in departments, with staff in special service areas, meeting in informal gatherings about the campus and in many different ways spending time with small groups of students, faculty and staff. Some of these programs are also with local clergy and laity in the community. In a variety of ways people share and work together.

What was once a community of students gathering for fellowship, study, and worship has now become many different groups interacting with the ministry in a variety of ways. The scriptures spoke of the church being present when two or three are gathering in the name of Christ, so it is in the campus. The church becomes present in a variety of faith communities serving a variety of students and their needs.

A local Board of Directors, made up of people from local churches as well as the campus, of students, staff, faculty with clergy and others, given direction and policy for this loose collection of communities. It is this group which handles the hiring and changing of staff, the issues of fund raising for programs and budgets, and the general direction of the ministry. They, too, become one of the many different groups intermingling with the ministry.

Many of these communities have a short existence as they come together to serve a particular purpose such as a class or a conference, a worship or a celebrative event. Once it has completed its task it is through until something else comes along. They are the frontier church referred earlier.

It is significant ministry, though, for it relates the word of God directly to where the need is most felt. It calls one into an intentional relationship with their faith. This style allows the student to struggle with their faith in specific ways when they need it most and where the questions are most pronounced. It also allows them the freedom to test and experiment with life and faith commitments until they are ready to make a decision and to work on it.

This structure also allows the ministry to respond to different students and different communities at the

university. Many students have never been a part of a faith community so are at different levels of growth and commitment. Some have a need for a more personalistic or specific word of faith. Wherever they are at, they can begin to work together, to grow in some freedom and to reach significant decisions of their lives.

Leadership style

It would seem that to relate to the variety of interests, needs and concerns people at the university have and to relate to the variety of communities of faith, a professional leader would need diverse skills and interests. Yet, in recent conversation with many different people engaged in campus ministry, the style most looked for was that of pastor and educator. In the complex nature of the university most people look to the campus minister to provide pastoral support, nurture and guidance as they struggle with choices and decisions. They look for the minister to be available to hear them when they need a spiritual counselor and guide. Faculty and older students appreciate the theological and ethical vision the minister provides to their lives and they do respond to pastoral care. As they search for answers and choices, people look to the wisdom of the pastor for insight and order.

With the complex variety of groups, the leadership needs to be able to involve others. Students, faculty, local congregations, all become a part of the ministry team. In this way they will be equipping and enabling others to minister. A recent study illustrates this model:

One way of considering the new role of the professional is to think

of centers of energy and activity for this ministry, with professionals coordinating and providing leadership out of these centers for a particular geographical area or focus within higher education.¹

One special role of the campus pastor is the ability to go where people are. Students and other find little time to come to a center or office of ministry, but being present where they are brings one in vital contact with their lives. This going out, puts one in contact with many who are not a part of the Christian community yet are ready to hear God's word. Evangelism is thus carried on in the parking lot, on a path bench, or in a building elevator.

Working and learning in higher education, people want someone who can interpret to them the faith, can interrelate what is happening in the world to the realities of their faith and can communicate in new and vital ways the

¹ "Campus Ministry in the United Church of Christ," Report of a study by the United Church Board of Homeland Ministries, 1981, 14.

urgency of the gospel message and its challenge for response and commitment. The campus minister often becomes then a part of the educational enterprise, working with faculty, to assist in the learning experiences. Sometimes this is done in the classroom, more often in other spaces.

The style of ministry also calls for people able to work with others in ministry. In vast university complexes, where religion and ministry are foreign and suspicious, the message of faith must be clear and unified. An ecumenical spirit becomes vital to communicate the word in this way. Where teams of ministers can work together, a significant message is given of the faith. People, searching for a new vision, can get excited about the communities, although diverse, when they are working together for one cause or purpose.

The minister, and the ministry, often become the image as well as interpreters of faith. The role model of the staff says a lot about their commitment and understanding. The minister, serving this network of groups of people at the thresholds of their faith, need their respect and caring in order to provide significant support and nurture for them.

Resources

Resources available for campus ministry has some affect on the style and shape of the ministry. At a number of campuses either a local church or a Christian center provides office and program space for the ministry. Where it is part of the local church, students tend to use it sparingly, for specific needs and for worship services. Counseling, some one on one contacts, and an occasional planning group will take advantage of these facilities. However, it is usually seen as belonging to others and thus not available for their own use. This becomes significant when students want to test and experiment with their faith or their life-style and they want space to exert their new found independence.

The Christian centers often provide a home away from home for the student. It provides an open but protective environment where the student can search out the meaning of faith and life as well as be in contact with their campus pastor. However, in an era when people have little time or space for centering in on their lives, it many times does not get used. It tend to focus the ministry at a place rather than in the community where people exists. It is welcomed by those who feel at home in its environment. It is ignored by those who are not a part of its community. To use them adequately, takes a special style of being open to

all, of encouraging the use of its space by many different campus groups and to see its usage as a ministry to the university.

With students needing to work to finance their education, some ministries are hiring students to work as program interns. They can focus on special areas and relate as peers to the constant flow of students. Frequently other students will share with them first before they feel free and able to approach the campus minister. It also aids in developing their leadership skills for the future.

Finances for the campus ministry programs needs to come from several sources. With the uncertainties provided by the economic world and the limited resources available by the students, new ways of funding programs are needed. A model would be for it to come from several places. Some of it will continue to come from judicatories who have traditionally supported and set policy for this mission. More and more, though, money will need to come from both local sources, such as local churches, alumni, and friends, as well as from special program grants. The latter requires designing special programs and writing proposals for the funding. Working together it is possible to provide adequate ministry at the university.

Summary

It is difficult to design a model for ministry in such a unique and changing environment as the university. Just the various types of institutions included in this study as well as the various resources available make this a difficult assignment. What can be done is to lay out some vision of what it will take, depending upon resources and support, to do an affective ministry.

The ministry will be much the same as that provided by the local church, particularly if it sees its vision as the frontier church described by Brown. The campus minister will provide many of the same roles as the parish minister: preaching, counseling, serving the sacraments, healing, training and educating persons, and visiting the people. These services will be provided for persons in about as broad an age range as found in many local congregations.

The differences are also significant as they reflect needs for all ministry. The people are busy working and going to school so that time is very limited. They need and want the church at specific moments in their lives but have little time for regular programs or activities. Ministers find they have greatest affect on people's lives when they are present with them, rather than when they wait for people to come to them. This calls for sensitive and creative leaders who can be present in a variety of situations.

Structures are shaped by what works and resources available determine the focus of the ministry.

Programs deal with interests, needs and concerns of a variety of people who are in themselves continually changing as they move through several stages of life, testing and experimenting with their commitments and beliefs. Programs are needed to serve not only students, but faculty and staff as well. They are focused not only at the campus but in the local church and in other aspects of community life where more and more students live and work. Education, outside of the classrooms, has moved out into the total community.

The pluralistic nature of the ministry means that programs and activities need to focus around a variety of persons for different periods of time. Many of these can be communities of faith where worship, study and action can be central but which often have a short time span and involve small groups of people.

The leadership needed are ministers who can provide pastoral guidance and support, who can interpret the faith to a variety of people and who can gain the respect of students, faculty and staff in the university. They need to have an appreciation for the educational enterprise but able to be critical where it affects human lives, where it overlooks significant elements of education and where it is suspicious and ignorant of issues of faith and religious

belief.

The resources available do affect and shape the ministry. Local congregations may want to use their building for the ministry but it limits the response by students and serves only an in group. Christian centers provide significant space and image for ministry but tend to focus on their own members, or those groups who will use the center. Working within the campus gives one access to where people are but it limits focusing on a community of faith. A ministry that can utilize a great variety of resources with several staff has the best opportunity to serve the many needs of Christian at the university. Equipping others to be partners in the ministry increases the effectiveness as the church ministers to the university.

The ministry is wanted by both the people of the campus and local churches. They have a variety of views and expectation of what it should be like, but they know they want it. The elements wanted by the people are its prophetic insight and word, its pastoral care and guidance, and its spiritual image for healing and unifying a fragmented world. The direction to the ministry comes in providing a program relevant to a wide variety of people utilizing the care and concerns of the community of faith. They are willing to be involved if only at different times and different places. The leadership of an ordained minister of the church, sensitive to the cares and hurts of

people, able to interpret the faith in a foreign community and utilizing a variety of resources to accomplish the task will bring respect and support from the university and from the church. It is in this regard that campus ministry will continue to serve the church and the university.

CHAPTER VIII

SUMMARY AND CONCLUSION

Summary of Project

In taking a new appraisal of campus ministry as supported by the major Protestant denominations, one finds that it continues to perform a significant ministry for the church by its presence at the university and by giving new vision and hope to the church. Although both the church and the university have been going through many changes and are continually being studied, the campus ministry is finding significant ways to carry on ministry that will eventually give direction and insight to these other institutions.

The models used by Underwood in 1969 to interpret the ministry as the campus are still relevant even though they take on different significance. The ministers still perform as pastors, priests, prophets and carry a number of administrative roles that enter into the models of king or governor, both in the campus and in the church denomination. Pastor and priest seem to be sustaining roles, since individuals -- students, faculty, staff, clergy, laity and others -- look to the campus minister for support, assistance, encouragement and interpretation of the faith.

The social concerns area of the church continue to look to the campus minister as a prophetic leader for various causes. The university turns to the campus minister for guidance in addressing issues of value, ethics, access and the other agenda needing a prophetic stance. Sometimes, in spite of being on the cutting edge of prophetic inquiry, the campus minister becomes part of the establishment, designing and teaching new curriculum, setting up new service areas in the campus, serving on research evaluation committees and on other campus committees, serving on church boards and agencies, developing new programs for the denomination and thus, taking on a more direct link of serving the university and the church. These role models set up a normative pattern for the churches ministry.

Coping with many frontiers at once, campus ministry continues to be resourceful and visionary as it enlists others to share the love of God in real ways and offer hope for a meaningful future as a worthy goal to pursue. This opens new vistas for the church to respond with the word of God and gives new insight into the university as to its task and vision. Sharing this task with others builds a community of faith striving to present the gospel in real and exciting ways for future generations. In this milieu, the campus minister serves as an "auger", the one who calls the gathered community to return again and again, to see its true vision, to heal its brokenness, and to go and serve

again as servants of God. In this task the campus minister serves as the normative agent of the church by being a model of hope to a frontier church, giving fresh vitality to the task in the spirit of God and offering the healing love of God to the people and to the institutions of the church and university.

Reviewing the three areas for ministry described in Chapters IV, V, and VI, reveals significant roles campus ministry provides for the church and new agenda for consideration as it relates to these concerns of society.

The university always finds itself at the cutting edge of the young adult population, often setting the trends for the rest of society. The campus minister serving in the community is continually aware of the expectations, visions and new trends exerted by these change setters. In trying to bridge this impatient, searching, mobile community with the gospel of Christ and the traditions of society, the campus minister struggles to bring a critical and enlightening message into this ever changing community. Being a pastor to the young adult opens up special opportunity for dialogue, to hear their concerns and questions and to share with them the love and hope of the gospel. Serving as priest, the campus minister is able to use the rites of the church and tradition to heal their fragmented lives and to let them participate in the meaningful traditions of the faith. Sometimes they have to

be interpreted into new language forms but together they come to share in the richness of these acts. Providing support and nurture to these young adults, the ministers are able to be advocates for their critique of the church and to assist the local church in relating to this age level. The result is that young adults, even while they struggle to find their place in society, are finding new ways to express themselves and to share in the worshiping and supporting life of local congregations. The campus minister is also finding new communities of young adults in the campus looking to them for guidance and resources as they strive to find a more meaningful life for themselves. Here, the gospel of Christ makes a renewed presence in people's lives and calls the community of faith to a renewed awareness of its task and purpose.

A new partnership is also seen as the church responds with a prophetic voice to the many agenda campus ministry has introduced into the social development of people. Racism, sexism and classism are key areas of concern for both the university and the church. The struggle over these has open doors to the issues of assessibility, accountability and responsibility for the lives of all people. New insights are now coming from people attempting to enter the professional and other career fields as to how their value system affect their lives and actions. The church is called upon to give direction and

guidance in addressing many of societal ills. Both the university and the church are finding themselves lacking insight and preparedness to help persons with these needs as they enter into a struggling society unclear about what to do with its political, military or economic life. The technology is there but not the clear vision and commitment which will motivate people to address with authority these issues. The campus ministry is one place where some of these issues are being raised and study, in conference and in political action. Eventually they will need to be the agenda of both the church and the university.

New leaders are needed, who reflect the pluralistic and changing nature of society, to give creative direction and methods to solve the ills of society. The campus minister, serving in the university, is able to give nurture and guidance to students who will eventually carry out these tasks. Giving the students opportunity for exploring not only their lives but how they wish to live and work in society is much of the agenda in campus ministry. The churches presence here is vital to its own life as well as to its impact upon the greater society. These students will one day come to assume leadership with new vision and new grasp of reality. It is a great challenge to a campus ministry as they try to serve the student with a clear vision and message of faith, love and hope.

A model for this ministry will include programs which take seriously the variety of interests, needs and concerns of students, faculty, and staff. The program needs to be cross generational in scope if it is to serve students, let alone faculty and staff. It may be that there will be several groups meeting for special tasks or activities, rather than one, but each needs to feel a part of the total ministry. The word and message of God is for all, not for any one select group. All need to feel and be aware they share this common experience. The more varied the resources are that one uses for ministry, the greater the scope of people will be served. Creative and capable leadership will be necessary to give direction and guidance to this program.

More than any of these, the pastoral attention and the prophetic witness shared by the community of faith will have the most affect on the university and its people, and on the church and its membership. In a highly technological society there is great need for feelings of support and nurture for all of life, for an awareness of wisdom that gives sound guidance to people's lives and an opportunity to make commitments and dedication to causes and concerns that transcend any individual or group. A recovery of spirit is vital to the next few decades of the campus ministry as it redirects its energy and resources to sharing new life and spirit with higher education.

Implications of Project

Throughout the study there has been suggestions for furthering the critical task taken by the campus ministry and to offer expanded opportunities for the church to share in this special ministry. The universities are seeing the value of campus ministers in their midst and are using their services as educators of society. It is interesting to note that several places around the country, universities have found money for new campus ministry centers and programs, and have asked for, and even contracted for, the services of campus ministers to assist them in their tasks. Throughout the campus, staff, faculty and students look to these ministers for support, new ideas, special skills and colleagues. This same experience is being seen in relation to the local churches as campus ministers serve as moderators, district superintendents, chairpersons for local boards and committees, program resources and teachers, supply preaches and elders, and in many other ways with the church. In a recent survey of campus ministers it was found that the campus minister, if not assigned to a local church is serving many churches in the area through preaching on Sundays, serving the sacraments, leading workshops, seminars and study groups and in a variety of ways being of assistance to local churches.

In terms of the three areas dealt with, amoreexpanded role is being performed by campus ministries. There is an increase in work with young adults both at the campus and with the church structures. The Lutheran churches have continued area and national student movements over the past decade, but new emerging United Methodists and United Presbyterian student events are happening. There is an emerging ecumenical student Christian movement that is national in scope. These are generating new roles for the church to look at its ministry with young adults. Even more recent are attempts for campus ministry to work with local churches to develop high school youth to be better prepared for college and for future career choices. Thus, the church is utilizing the resources to serve an earlier age of youth. At the same time, the campus ministry is having to adjust its vision to an older generation of persons returning to the campus, wanting the same support and services given to the younger generation. This opens the church's ministry at the university to new horizons and new opportunities.

The ministry is also involved with the campus in setting social policy directions and decisions. Faculty and staff look to them for assistance and support in creating new visions and in understanding and testing values and ethics to enrich the offerings given to the departments. Frequently, this involvement is for short term assignments and only tend to treat symptoms, but it opens new areas for

ministry. It also provides opportunity for serious study into education itself and hopefully get at deeper causes for societal ills. Other issues of hunger, peace, justice, nuclear arms and nuclear energy, racism, sexism, and classism are now beginning to be shared with the larger church network and to become the issue of the total society.

The development of leaders for society is always present but is taking on new significance. Students have always worked with the campus ministry as they shared in addressing the issues of the world and of society. They have served on boards and various committees, have participated in worship services and have shared in study groups with the ministry. What is happening now is there are many more different groups and communities, none of which want to serve as a normative group or act as leaders, but rather, all want to share in the decisions that affect their lives. This created new ways of working with student groups. It allows the ministry to expand beyond one community of students, to several communities. Among these other communities are new ethnic groups which share the same gospel but have different ways of sharing their fellowship and in worshipping the faith. Establishing a relationship with groups who speak different languages, have different needs and yet offer challenges and exciting new opportunities, creates new possibilities for the campus ministry and for the Christian church. Here, leaders for a

new generation are being developed. How the church enters into the mission will determine how it is prepared to assist the growing and changing society. The challenge of serving as ministry to others, through ecumenical, ethnic and different life-styles open new forms of evangelism and mission to the church.

Although this appraisal of campus ministry only opens up some of the exciting new dimensions to this creative mission of the church, it does begin to suggest models and areas of ministry that will serve not only the total church but society, as well, as it works within the environment of the university. In providing this service it sets standards and possibilities for the church as it strives to serve all people with its gospel message and as it reaches into the lives of these young adults who will give significant leadership and direction to future generations. Campus ministry continues to provide a normative vision for the ministry of the Christian church. It brings a life and message of faith, hope and love to many not presently members of the faith. It addresses the critical task of justice, righteousness and peace in an unclear and uncertain society struggling for new visions and new goals. It sets as its direction the development of a rich and meaningful life for all, dedicated to living as disciples of Christ.

B I B L I O G R A P H Y

Books

- Bier, Thomas Edward. "Contemporary Youth: Implication of the Personalistic Life-Style for Organizations." PhD Dissertation. Case Western Reserve University, 1967.
- Bolles, Richard Nelson. The Three Boxes of Life. Berkeley, CA: Ten Speed Press, 1978.
- _____. What Color is Your Parachute? Berkeley, CA: Ten Speed Press, 1981.
- The Book of Discipline of The United Methodist Church. Nashville: United Methodist Publishing House. 1980.
- Brown, Robert McAffee. Frontiers for the Church Today. New York: Oxford University Press, 1975.
- Gribbon, Robert T. Congregations, Students and Young Adults. An action information book. Washington: Alban Institute, 1978.
- Hallman, W.E., ed. So There's a Community College in Your Town. New York: UNHE Communications Office, 1976.
- Hawthorne, Nathaniel. The House of Seven Gables. New York: Dodd, Mead, 1950. Originally published in 1881.
- Lasch, Christopher. The Culture of Narcissism. New York: Norton, 1979.
- Lewis, R.W.B. The American Adam. Chicago: University of Chicago Press, 1955.
- National Commission on United Methodist Higher Education. Ministry on Campus. Nashville: Board of Higher Education and Ministry, 1977.
- Rankin, Robert, ed. The Recovery of Spirit in Education. New York: Seabury Press, 1980.

Ritual in a New Day. An Invitation. Nashville: Abingdon, 1976. A project of the Section on Worship, Board of Discipleship, United Methodist Church.

Underwood, Kenneth. The Church, The University and Social Policy. 2 vols. Middletown, CT: Wesleyan University Press, 1967.

Vermilye, Dyckman W., ed., Relating Work and Education. Washington: American Association for Higher Education, 1977.

Waltz, Alan K. Images of the Future. (Into Our Third Century, 2) Nashville: Parthenon Press, 1980.

Yankelvitch, Daniel. The New Morality: A Profile of American Youth in the 70's. New York: McGraw-Hill, 1974.

Periodicals

NICH Journal for Jews and Christians in Higher Education, 2:3 (Summer 1977).

Bolles, Richard Nelson, ed. Newsletter about life work planning. June, 1975.

American Association for Higher Education Bulletin, 31 (September 19, 1978) 1.

Finnin, William M., Jr. "Campus ministry and Non-Traditional Educational Styles." Illiff Review, (Winter 1978) 25-36.

Forest, James. "Thomas Merton: Prophet in the Belly of a Paradox." Soujourners, (December 1978), 18.

Hargrove, Barbara. "New Trends in the Bay Area." National Institute for Campus Ministry associates newsletter, 1:2 (Fall 1977) 1-8.

Howard, Bruce. "Turning Toward the Professions." Change, (October 1974), 19-25.

Liefer, Daniel I. "Ministry to Jewish Students." Christian Century, (October 17, 1979), 1002-1003.

McNeur, Ronald W. "Medical Education: Caring and Curing." UMHE Connexion, (Fall 1974) 5.

National Campus Ministry Association Newsletter, (Winter-Spring 1977).

Nordon, John. "Christian Student Activism Reborn." Christian Century (October 7, 1981), 980-981.

Trotter, F. Thomas. "The Campus Ministry as Normative." Christian Century (June 4, 1969) 766-767.

Documents

Annual evaluation reports, United Ministry in Higher Education Commission in Southern California.

"Campus Ministry in the United Church of Christ." Report of a study by the United Church Board of Homeland Ministries. 1981.

Chronicles of Higher Education. Regular statistical reports from 1970-1981.